

بسم الله الرحمن الرحيم

الترجمة النصّية للقرآن المجيد (برواية حفص عن عاصم)

ترجمة
عبد العزيز بن فهد المبارك

التنقيح 5.0

Textual* Translation
For
The Qur'an The Supreme
(By narration of Hafss through Aa'ssim)
By
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Revision 5.0

* Textual is *neither replicative nor literal* but *conforming to the exact text*, i.e. *without* any addition, deletion or alteration to it! See Sections 6A and 10 of the *Introduction* to this *Translation*. Hence, this *Translation* is: *original, unmatched, and closest* to the actual text of *The Qur'an*; and *praise be for Allah, Lord of the worlds*.

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2014 م

١٤٣٥ هـ

بسم الله الرحمن الرحيم

تنبيه

إعلم أيها القارئ العزيز أن نص القرآن وصيغته هما في منتهى البلاغة ودقة البيان فلا زيادة ولا نقص ولا مترادف في القرآن. وكل مفردة في القرآن لذاتها مقصودة لتؤدي صورة معينة ومنشودة. في نص القرآن وصيغته يكمن كنزه الأكبر ومعجزته العظمى والدائمة. وبهذا فلنصه وصيغته قدسية فريدة. وهو لكل البشرية، وعليه لا بد من ترجمته، ترجمة دقيقة النص والصيغة وخالية الدنبة^١، لمنع النقص والزيادة والتحوير، الآفات الملازمة حتمًا لـ "الترجمة بالمعنى"، كما هو الحال بالنسبة لجميع "التراجم" المتداولة بين الناس منذ أمد طويل، والمعروفة بـ "ترجمة معاني القرآن"، هذا مع اجتهد أصحابها، جزاهم الله خيرًا وأثابهم بالحسنى. تلك "التراجم" أهملت نص القرآن وصيغته، وبذلك أفقدته كنزه الأكبر ومعجزته العظمى والدائمة. إذ أهمل لا تصلح البتة، جملة وتفصيلاً، إذ يكاد يصعب إيجاد جملة من كلمتين، في أي منها، تطابق النص الكريم، هذا فوق كثرة الأخطاء القاتلة التي تعمها كلها.

إن في نص القرآن يكمن العجب العجائب، حيث فيه البلاغة والبيان والكناية والمجاز. وفيه الإعجاز اللغوي المنقطع النظير في كل زمان. وفيه الإعجاز العلمي في مختلف المجالات ولكل التطورات، وفيه المعجزات التي تظهر مع تطور العلوم وتقدم العصور. وهو حامل للمعاني المتعددة والمرامي الظاهرة والخفية. فهو محكم البنيان^٢ (لا البناء، كما قد يبدو للبعض) في أجماله ودقيق الدلالات في تفصيله. فيه التقديم والتأخير، الذي بدوره يؤدي إلى اختلاف المعاني والمرامي، المستوخاة من ذوي الألباب. مثلاً: "لا يقدرون على شيء مما كسبوا" (البقرة: ٢٦٤) و "لا يقدرون مما كسبوا على شيء" (إبراهيم: ١٨). أو "مواخريه" (التحل: ١٤) و "فيه مواخر" (فاطر: ١٢). فمن كلماته تؤخذ العقائد وتبنى الأحكام. نظمها يدر بالمعاني والمزيد. ترجمته بـ "المعنى" مخلة بنصه المحفوظ ("وإن له لحافظون" الحجر: ٩). و مفسدة لمعانيه الدقيقة ومراميه المنشودة. وعليه ترجمته بـ "المعنى" ليست لا تصلح فقط بل ينبغي أن لا تكون أبداً.

المترجم/تم بفضل الله وهدايته/الحمد والشكر له.

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The Multitudinous Mercy Giver)

Annotation.

Dear reader: let it be known to you that the diction of The Qur'an is phrased in ultimate precision and terseness. Each word in it is *intended* for *itself* to convey a *specific message*. It does *not* have word-deficits or word-surpluses *nor* does it have synonyms. It is sacred and unique. It is for the *entire humanity*. So its translation is a *must* and must *be verbatim or transliteration and thus be taintless*.

All "translations" in circulation since a long time ago, known as "Translation of The Meanings of The Qur'an," with due respect to their authors, are *absolutely unfit* to convey the *exact* text of The Qur'an, in whole or in details. It is difficult, if not impossible, to find a sentence of two words in *any* of them *exactly corresponding* to the munificent text of The Qur'an. This is in addition to unfortunately very, very many *fatal flaws ubiquitous* in all of them.

All that, because such "translations" have *ignored* the *verbatim* phrasing of The Qur'an, and so had *deprived* it of its *biggest treasure* and *greatest mother of marvels*. In its *verbatim* or *transliteration* are: eloquence and elucidation, metonymy and figuration, and above all *linguistic inimitability*, as it is *unmatchable* in all places and times. Also in its *verbatim* or *transliteration* latently-lie the *prodigious marvels* which emerge over-time, depending on the progress of the sciences and the advancement of epochal-eras vis.a.vis maturity of mankind. In it too is the wondrous scientific-nature in various disciplines and for all developments. It is a *multitudinous-carrier* of *direct meanings* and uttermost *implications*, i.e. the obvious as well as the latent. It is *perfect* in its construction as a whole and *meticulously precise* in its details. In it are the precedences and the deferments, which in turn give *different* immediate meanings and *ultimate* denotative implications, expected from the intellects. From its words *sacrosanct* faiths are taken and the *religious* rules are derived. Its diction is *abundant* with meanings and the *augmentations* thereof. So its translation by "meaning" *detracts from* its text and *corrupts* its intended implications. Hence, its translation by "meaning" is not only *unfit* but *should never be*.

The Translator/by Allah's munificence & divine-guidance, praises & thanks to Allah.

^١ أي الخصلة المذمومة، من كلمة قالها الفاروق عمر بن الخطاب: "علام نعطي الدنية في ديننا"، حديث الحديبية. راجع لسان العرب
^٢ البنيان هو ما كامل بناءه فهو لا يتبدل، (مثل "البنيان المرصوص"). أما البناء هو الذي يبنى، أي في مراحل التطور، مثل "السما بناء"، فالسما في توسع دائم

بسم الله الرحمن الرحيم

نداء 2 إلى جميع المسلمين، خصوصاً العرب منهم.
الحمد لله والصلاة والسلام على رسوله المصطفى وعلى آله وصحبه وسلم تسليماً كثيراً وبعد:

١. هذا نداء إلى جميع المسلمين، خصوصاً العرب منهم، أن هبوا وتعاونوا لخدمة كتاب الله، بترجمة إلى اللغات الحية، وعلى رأسها اللغة الإنكليزية. حيث أن جميع ما هو متداول ومعروف بـ "ترجمة معاني القرآن الكريم" لا يصلح، إذ يصعب إن لم يكن من المستحيل إيجاد جملة من كلمتين فأكثر في أي من تلكم "التراجم" تطابق النص الكريم. أن فيها جميعاً، بغير عمد من مترجمي تلكم "التراجم"، ما لم يقله القرآن، وحذف ما يقوله القرآن. بل أدهى وأمر فيها ما يناقض القرآن في القول والمعنى. (انظر الفقرات ١٥، ١٦، ١٧؛ و١٨ فيما يلي لتبيان هذا القول).
٢. القرآن وصيغته تبيان لكل شيء في الوجود وصفته، علم ذلك من علمه وجهله من جهله. يقول الحق سبحانه وتعالى:

"ونزلنا عليك الكتاب تبياناً لكل شيء" (النحل: ٨٩).

قف وتدبر: "الكتاب تبياناً لكل شيء" من قل إيمانه ووهن استتباطه قد لا يستوعب، بل لربما يستغرب ويعرض بانسبة لنص هذه الآية الكريمة، كما تبين لي من بعض المسلمين. نعم العرب والمسلمون حينما أخلصوا إيمانهم واقتدوا بالقرآن المجيد والسنة المطهرة وتبيانها في مختلف المجالات العلمية والعملية، كانت لهم الريادة في اكتشاف العلوم وسرائر الوجود وقيادة الحضارة الإنسانية. وعليه لا بد من إخلاص الإيمان بالقرآن المجيد والسنة المطهرة والاهتداء بهما لاكتشاف الوجود وسرائره وللعودة لصدارة الحضارة الإنسانية. القرآن هو الوثيقة الوحيدة على وجه الأرض المستعصية على الإفساد بجميع أوجهه، لأنه محفوظ، وحافظه هو منزله سبحانه وتعالى، حيث يقول جل من قال:

"وإناله لحافظون" (الحجر: ٩).

فالقرآن بمعطياته الجلية وعطااته المدرارة على مر العصور وتطور العلوم، هو المرتكز الرئيس للتعامل مع كل ما في الوجود لخير الدنيا والآخرة معا ولكل الناس، بل لكل ما في الوجود من جماد وحيوان وأقوال وأفعال. القرآن هو الكتاب الوحيد الذي لا تنقضي عجائبه، في مختلف المجالات، إلى أبد الدهر.

في القسم الثاني من المجلد الثاني من كتابي: **The Future World Order**، الموجه للعقلية الغربية ومن منطلقاتها، أوردت عشرات الأدلة العلمية المخبرية من القرآن المجيد في مختلف العلوم والمجالات تبرهن أن القرآن فعلاً كلام الله، ويستحيل أن يكون من صنع البشر. ودراسات الإعجاز العلمي في القرآن فيها ما يشفي الغليل، من حيث أن القرآن هو: "تبياناً لكل شيء"، وصدق الله العظيم، ومن أصدق منه قبلاً. فهل يرعوي من قل إيمانهم فاستغربوا وأعرضوا، لريب في نفوسهم، عما في الآية الكريمة (النحل: ٨٩)، من أن القرآن هو حقاً: "تبياناً لكل شيء".

فيا ترى، كتاب هذا شأنه ألا يجب أن يترجم بأقصى درجات الدقة والإتقان، أي بنصوصه وبصيغته، إذ أن تلكم النصوص والصيغ مقصودة بذاتها ولذاتها. إنها لأبلغ بيان من خير بنيان أنزله العزيز الرحمن. (انظر الفقرات: ٣-١١ فيما يلي).

٣. وأيضاً يقول الحق سبحانه وتعالى: "قل يا أيها الناس إني رسول الله اليكم جميعاً" (الأعراف: ١٥٨). واضح من الآية الكريمة التي تخاطب الرسول صلى الله عليه وعلى آله وصحبه وسلم تسليماً كثيراً، أن هذا الرسول هو لجميع الناس. وطبعاً جميع الناس لهم لغات مختلفة. والمسؤولية لا يصلح رسالته صلى الله عليه وسلم إلى جميع الناس، تقع عليه وعلى العرب المؤمنين؛ امتثالاً واستجابة لقوله سبحانه وتعالى:

"وإنه لذكر لك ولقومك وسوف تسئلون" (الزخرف: ٤٤).

هذه الآية الكريمة تقر حقيقتين واضحتين كالشمس الساطعة: (أ) تأكيد صريح أن القرآن هو "ذكر" أي شرف وصيت وعزة للرسول صلى الله عليه وسلم ولقومه، (ب) "وسوف تسئلون"، أي قد أنيطت بكم مسؤولية كبرى، جسيمة وعظيمة. و(ج) أنه صلى الله عليه وسلم وقومه سوف يسألون. فهو صلى الله عليه وسلم بلا أي شك قد أدى الأمانة وبلغ الرسالة على أفضل وجه. أما قومه، في العصور الحديثة، فهذا شأن فيه قول بل أقوال.

٤. كذلك فإن الحق سبحانه وتعالى يأمر المسلمين مباشرة، الأمر الذي لا لبس فيه، إذ يقول عزّ من قال: "وما آتاكم الرسول فخذوه وما نهاكم عنه فانتهوا" (الحشر: ٧)

ذلك لأن أقوال وأفعال الرسول صلى الله عليه وآله وسلم تسليماً كثيراً هما الإستكمال والتفسير للقرآن ورسالته.

٥. وعليه فلا إعتداء بالقرآن، لاكتشاف الوجود وسرائره، ولصدارة الحضارة لأبد للناس، الذين لهم لغات مختلفة، كما أسلفنا، من ترجمة نصية دقيقة ومتقنة للقرآن المجيد، ليتسنى لكل من يهيمه الأمر معرفة ماذا يقول القرآن في كل ما يقوله القرآن بالضبط وبمنتهى الدقة والبيان. والقرآن متقن الدقة وثابت النص والصيغة ومقتضياتهما، وحمل للمعاني التراكمية والمتجددة لكل الأزمنة والعصور وتطور العلوم. وتلك الصفات من إعجاز القرآن والبرهان أنه حقاً كلام الله.

٦. الترجمة لغة هي: (أ) تفسير لكلام؛ (ب) أو نقل دقيق وأمين لكلام من لغة إلى أخرى؛ (ج) أو تدوين لسيرة ذاتية. فالترجمة ك الصلاة. "الصلاة" لغة تعني الدعاء، أو مكان الصلاة (لهذمت صلوات، أي أماكن العبادة = الكنائس)؛ بينما شرعاً تعني الوضوء أو الإغتسال ثم الدخول فيها بـ "الله أكبر" فأداء أركانها وواجباتها، ثم الخروج منها بـ "السلام عليكم ورحمة الله". فحديثاً الترجمة ينبغي أنصرافها لـ ٦ (ب)، كما تتصرف الصلاة غالباً للمعنى الشرعي.

٧. أيضاً هنالك الحديث الشريف الصحيح الذي يقول:

"نضر الله امرءاً سمع مقالتي فوعاها، ثم نقلها كما سمعها، لربما ناقل فقه لمن هو أفقه منه."

"فوعاها ثم نقلها كما سمعها..." أي فهمها واستوعبها أي حفظها في وعيه أي عقله؛ "ثم نقلها كما سمعها"، أي بلا زيادة ولا إنقاص ولا تحوير (أي تغيير) لنصها وصيغتها. في هذا الصدد جدير بنا أن نتذكر حديث النوم الذي علمه المصطفى، صلى الله عليه وسلم، لأحد الصحابة، والذي فيه: "...ونبيك الذي أرسلت"؛ ولما أعاده الصحابي للتأكد من صيغته وحفظه، قال: "...ورسولك الذي أرسلت"؛ فصحه المصطفى صلى الله عليه وسلم بأن قال للصحابي: "...ونبيك الذي أرسلت". وهذا حديث صحيح في البخاري برقم ٢٤٧. الشاهد هنا أن النص والصيغة هما من الأهمية الكبرى بالنسبة للحديث، وهما للقرآن أهم وأكبر. فلا بد من أن نرعي ونعود للحق والصواب.

٨. فإذا كان النص والصيغة بالنسبة للحديث هما بتلك المنزلة المهيبة والمكانة العلية، وذلك حق كله، فكلام الله أحق وأولى. أي لا بد من نقل كلام الله إلى الآخرين بلا زيادة ولا إنقاص ولا تحوير لنصوصه وصيغته. ذلك أن تلكم النصوص والصيغ للقرآن مقصودة لذاتها وبذاتها، وعليه فلا بد من نقلها إلى الآخرين بأقصى درجات الدقة والإتقان.

٩. فمن هذا المنطلق، وبعد عمل دؤوب وابتكارات جديدة، وتجربة أصيلة، وفقني الله لتحقيق أول ترجمة فريدة، من حيث نصية العرض وأمانة النقل ودقة الترجمة وكل ما يترتب عليها، توافقا لنصوص القرآن وصيغته، دون زيادة ولا إنقاص ولا تحوير لأي جزئية من القرآن المجيد. أحمد الله وأشكره على ذلك. (راجع الملاحظة ٦ فيما يلي).

١٠. ذاك من جهة، ومن أخرى فكتاب ذلك شأنه من المكانة العلية، وحفظه بالمشيئة الربانية، والشاهد من حرص المصطفى صلى الله عليه وسلم، على النص وصيغته، ونقلهما كما هما، وبمنتهى الدقة والإتقان، ألا يفرض ذلك على كل مسلم أن يأتمر ويرعوي بتطبيق كل ما جاء في ٧ أعلاه؟ حيث غير ذلك حتماً إنقاص غير مقصود من شأن أعظم وأقدس وأصح كتاب على وجه الأرض لصالح الدنيا والآخرة للبشرية بل لكل ما في الكون وشأنه.

١١. بعد أحداث الحادي عشر من سبتمبر ٢٠٠١ وفور اكتشافه، الذي حقاً أذهلني آنذاك، والذي مفاده أنه لا توجد ترجمة نصية ودقيقة للقرآن المجيد في اللغة الإنكليزية ولا في أي لغة أخرى البتة. وبعد تردد وتفكير عميق قررت مستعيناً بالله ومعتمداً عليه سبحانه أولاً، وملتمساً العون ممن يستطيع بنفسه أو بمعرفته لغيره أن يعينني أو يتعاون معي في إيجاد الترجمة المنشودة، أي الدقيقة تصاً وصيغة لكتاب الله في اللغة

الإنكليزية ، لعل وعسى أن تكون تلك الترجمة المرجع والأساس لترجمات أخرتتو الى تترى، إن شاء الله، في جميع اللغات، خصوصاً الحية منها.

١٢. خلال الثلاثة القرون الماضية صارت اللغة الإنكليزية أكثر لغات العالم تداولاً في جميع القارات، وعليه كان على المسلمين، والعرب منهم خاصة، المبادرة بترجمة القرآن والحديث الصحيح\الحسن الى الإنكليزية ترجمة دقيقة النص والصيغة، أي بلا زيادة ولا إنقاص ولا تحوير (أي تغيير) لنصوص وصيغ القرآن والحديث الصحيح\الحسن. وبما أن نصوص القرآن وصيغته مقصودة بذاتها ولذاتها وهي في منتهى البلاغة ودقة البيان والإتقان، خصوصاً فيما يتعلق في التعبير بما قل ودلّ، وبرسم الصورة والمعنى نصاً أو ضمناً أو تلميحاً أو كناية. وكذلك بالنسبة للحديث الصحيح\الحسن. أي لا بد من ترجمتهما ترجمة دقيقة وأمانة نصاً وصيغة.

١٣. إن من يتشرف بترجمة القرآن المجيد أو الحديث الشريف لا يحق له، كائناً من كان، أن يزيد أو ينقص أو يحوّر أي جزئية منهما. الأمر المشين أنه لا توجد ترجمة نصية، دقيقة وأمانة للقرآن المجيد، حتى الآن؛ أنظر الفقرة ١٥ فيما يلي. ويا للأسف الشديد كذلك لا توجد ترجمة نصية، دقيقة وأمانة للأحاديث الصحيحة\الحسنة.

١٤. أ- يعلم جميع العارفين أن "الترجمات" الإنكليزية المتداولة، المعروفة بـ "ترجمة معاني القرآن" جميعها، مع اجتهد أصحابها، جزاهم الله خيراً وأثابهم بالحسنى، لا تصلح، جملة وتفصيلاً. لما ذا؟ سأبين بعد قليل إن شاء الله.

في العصر الحديث، ترجمة القرآن لا بد أن تكون: نقل كلام القرآن نصاً وصيغة بدقة وأمانة إلى إى لغة أخرى. الدقة والأمانة، أي التقيد والإلتزام بالنص وصيغته من العربية إلى اللغة المنقول إليها، وذلك أمانة للترجمة ولخطير ما يترتب عليها، خصوصاً بالنسبة للقرآن والحديث الصحيح\الحسن؛ إذ عليهما تبنى العقائد والأحكام. وحيث أن تلكم "الترجمات" أهملت النص الكريم وصيغته، وحتماً لازم ذلك تعويضاً بحذف كلمات وكلمات مما جاء في القرآن وأضافة كلمات وكلمات بما لم يرد فيه، وتحوير كلمات وكلمات بما لا يتلائم معه، بل أبعد من ذلك أتت بنقيض ما يقوله القرآن. مثلاً عند ما استبدلت (كلها جميعاً) كلمة "نعم" في محل كلمة "بلى"، أينما وجدت كلمة "بلى" في القرآن. وبذلك طبعاً دون قصد أفسدوا بل نقضوا المعنى المراد. مثلاً: في الآية ١٧٢ من الأعراف: "ألسنت بربكم، قالوا بلى". تلكم "الترجمات" تقول: "ألسنت بربكم، قالوا نعم". (نستغفر الله عن ذلك الكفر غير المقصود). أن "بلى" و"نعم" ليستا بنفس المعنى، ولا هما من المترادفات. علماً أنني من الذين يجزمون أن ليس في القرآن مترادف البتة. وكل كلمة في القرآن لها ذاتية خاصة ولا بديل لها، لرسم الصورة وإجلاء المعنى المراد.

ب - ومثلاً آخر: ترجموا كلمة "آية" بـ "verse". إن كلمة "آية" تعني: الجملة من القرآن، أو المعجزة، أو الشيء المبهر الذي لا يكاد له نظير، أو البرهان، أو العلامة المبيّنة. وكلمة "verse" تعني جملة من "الكتاب المقدس"، أو بيتاً من الشعر أو شطر آمنه. فكيف يتأتى لعربي مسلم يعلم علم اليقين أن الآية لا تمت لـ "الكتاب المقدس" بشيء، لا من قريب ولا من بعيد. وكذلك "الآية" ليست بشعر ولا بشطر منه. فكيف به ينحرف مع التيار ويقول بكلمة "verse" قاصداً "آية"، تاركاً بذلك تلكم المعاني الجميلة السامية والمرامي العلية والموحية لكلمة "آية"؟

ج - أمّا التقيد بنصوص الأفعال والأسماء والأحرف والصفات في تلكم "الترجمات" كلها فحدث ولا حرج. إن استعمال القرآن الكريم للأحرف بالذات، له دقة حاسمة ودلالات جازمة. و"ترجماتهم" شيء يؤسف له حقاً. فمثلاً: "إلى شياطينهم" ترجمت: "مع شياطينهم" واليون شاسع بين هذه وتلك. وقس على ذلك الكثير، الكثير، بل الكل تقريباً. بما أن تلكم "التراجم" لم تتقيد بالنصوص ولا بصيغها، إذاً هي ليست بالترجمات الحقة، بل هي أقرب ما تكون إلى التفاسير الميسورة، وليس الميسرة. لأنها الموجودة فقط، والتي تشينها شوائب كثيرة من الأخطاء الفظيعة بل المفسدة. لا شك أن الذين قاموا بتلكم "الترجمات" اجتهدوا ما وسعهم إجتهداهم، جزاهم الله خيراً وأثابهم بالحسنى. وعلينا الدعاء لهم لاجتهادهم وحسن نواياهم. لكن الحق لا بد أن يحق، أي لا بد من تصويب العمل لأجل العقيدة ولأقدس وأعظم وأصح كتاب على وجه الأرض إطلاقاً.

١٥. أنك تكاد لا تجد في أي من تلكم "الترجمات" جملة واحدة من كلمتين فأكثر تطابق ترجمتها النص القرآني المجيد، من حيث: **صيغة النص**، **الفعل** (المبني للمجهول\المعلوم\المتعدي\اللازم)، **الأسم**، **الحرف**، **الصفة**، بل حتى **المعنى**، حيث تجد **نقيض المعنى**، كما في ١٥ أعلاه، وقس على ذلك الكثير والكثير.

١٦. وهذا الواقع المؤسف حقاً حدث لأن **جُلَّ** إن لم يكن **كُلَّ** أصحاب تلكم "الترجمات" ليسوا من ذوى اللسان العربي و**نهجوا نهجاً خاطئاً** إن لم يكن **فاسداً**. والقلة، القلة منهم من ذوى اللسان العربي لم يوفق لأحسن من سواهم لأنهم **نهجوا نهج من سبقهم**. لذلك تجد "ترجما تهم" ليست **بنا قصة الدقة** فحسب بل إنها كثيراً ما **تعيد** عن النص الكريم؛ وذلك (طبعاً) بغير عمد من المترجم؛ إذ لا يمكن أن يُتصوّر أن يتعمد **الخطأ** من يتشرف بترجمة القرآن المجيد، مثلاً أن يقول: "كتاب لا شك فيه" بدلاً من "كتاب لا ريب فيه" أو أن يقول: "ربنا إقبل منا" بدلاً من: "ربنا تقبل منا" أو أن يقول: "يَذَبْحُونَ أبنائكم" بدلاً من: "يَذَبْحُونَ أبنائكم" أو أن يترجم "وأنتم الأعلون"، بـ "ينبغي أن تكسبوا السيادة عليهم". أو "وجعلنا بينهما زرعاً" بـ "وأجلسنا بينهم حرثاً"، لا حظ التعابير: "أجلسنا"، "بينهم"، "حرثاً". بل **أدهى** من ذلك **"وضعنا بينهم حقول ذرة"**، كما هو في بعضها. والكل لم يوفق لأحسن مما ذكر. عفا الله عنهم وأثابهم بالحسنى، على اجتهداهم.

١٧. أ- أنه حقاً لمن **المؤسف للإنسان**، وصدقاً لمن **المخجل للمسلم**، و قطعاً لمن **المعيب**، إن لم يكن **الآثيم**، **للعربي المسلم** أن يعيش هذه الحقبة الزمنية التي نحن فيها، وخلال الثلاثة القرون الماضية حيث اللغة الإنكليزية هي لغة التخاطب بين أكثر أهل المعمورة، وإثك لا تجد ترجمة **دقيقة النص والصيغة** لكتاب الله المجيد بين "الترجمات" المتداولة عند الناس حتى الآن، انظر الفقرة ٨ أعلاه.

ب - نعم **مؤسف للإنسان** أن يغيب عنه **أضخم كنز** فيه خير الدنيا والآخرة، **لكل الناس**، و**مخجل للمسلم** أنه **يعلم** عن هذا الكنز وقد **توانى** في إظهاره ومشاركة غير المسلمين بما فيه من الخير؛ و**معيب كل العيب**، إن لم يكن **الإثم كل الإثم**، كما أسلفنا، **للعربي المسلم** الذي يقرأ في هذا الكتاب العظيم، خطاباً له وأمثاله:

"لقد أنزلنا اليكم كتاباً فيه ذكركم أفلات تعقلون" (الأنبياء: ١٠).

أي فيه **عزكم**، و**شرفكم**، و**مقامكم** بين الأمم. وجملة " أفلا تعقلون" **إنكار توبيخي**، كما يقول الإمام الألوسي رحمه الله، لحثهم على تدبر القرآن ومقتضيات هذا التدبر. أي كيف بكم أيها العرب الذين آمنوا بالإسلام لا تهتّبون نشاطاً في نشر كتاب الله بلغاتهم وإفهامهم بكنوزه وخيراته وبما هم **يعقلون** ويثمنون؟ كيف والف كيف؟

١٨. وهنا يبرز العديد من الأسئلة، منها: أين المسلمون في جميع أقطار الأرض من ترجمة **دقيقة النص والصيغة** لكتاب الله وأحاديث رسوله صلى الله عليه وسلم؟ بل **أخص من ذلك**، أين العرب الذين آمنوا برسوله وقرآنه من قوله، سبحانه:

"وإنه لذكر لك ولقومك، وسوف تسئلون" (الزخرف: ٤٤)؟

هذا وعد ووعد من الحق سبحانه وتعالى لهؤلاء **المخاطبين**. نعم وعد مكرر التأكيد منه سبحانه، ومن أصدق منه قبلاً. وكذلك هو **وعيد** ينبغي أن يصكّ ناصية كل مخاطب ويهز فرائضه، ذلك لأن مخاطبه هو خالقه، ومسائله. كيف به لم يهّب مسارحاً لجعل القرآن نصاً وصيغة ودون دنيّة^٣ وبمنتهى الدقة والأمانة بين يدي مختلف الشعوب وبلغاتهم؟ وبما أن اللغة الإنكليزية هي أكثر اللغات تداولاً بين الناس خلال الثلاثة القرون الماضية، والحال كذلك بالنسبة للمستقبل المنظور، فقد كان **جدير بالمخاطبين أن يبادروا بتلك الترجمة** للقرآن المجيد منذ أمد طويل. ولكنهم لم يفعلوا حتى الآن. الآن فقط أصبحت هكذا ترجمة في متناول الجميع، بإذن الله، انظر الفقرة ٨ أعلاه.

١٩. قبل أحداث سبتمبر ٢٠٠١ كنت منغمساً في موضوع كتابي: The Future World Order الذي يبحث في الفلسفة والعلم والدين من منطلقات ومصادر العقلية الغربية أساساً. وبعد تلكم الأحداث، واكتشافي، كما ذكرت آنفاً، الذي حقاً أذهلني وخيب أمني وهو أنه لا توجد ترجمة نصية ودقيقة لكتاب الله في أي لغة وبالذات الإنكليزية. من هنا توكلت على الله وعكفت على ترجمة **دقيقة النص والصيغة**، و**خالية الدنيّة**، أن شاء الله، لكتاب الله والحمد لله على الفلاح. انظر الفقرة ٨ أعلاه.

أي **الخصلة المذمومة**، من كلمة قالها الفاروق عمر بن الخطاب: "علام نعطي الدنيّة في ديننا"، حديث الحديبية. راجع لسان العرب 3

٢٠. أ - عند ما شرعت في مشروع "الترجمة النصية" لكتاب الله، شعرت بأهمية هذه المهمة الكبرى والمسؤولية العظمى والفريدة الهائلة. وعليه طبعاً بحثت جاداً، كما ذكرت آنفاً، ملتصقاً بالعون من الله أولاً ثم ممن يستطيع هو بنفسه أو غيره، الإسهام في هذا المشروع الجليل. وقد نشرت ذلك في الإنترنت، وغيرها، وعليه ظننت أنني سأعمر بسيل من "المساهمات" من الكثيرين، بالغث والسمين. واحتياطاً نوهت لمن أراد المساهمة أن يطلع على مقالة وجيزة وضعتها في الإنترنت، حيث قلت في تلك المقالة الآتي، "أخي المشارك أن كنت تميز الفرق بين:

(٢٠-أ) الأب والوالد والأم والوالدة والإبن والولد و يذبحون و يذبحون و يقبل و يتقبل.
(٢٠-ب) "إنا جعلناه قرآناً عربياً". (٢٠-أ) "وهذا لسان عربي". (٢٠-أ) "وكذلك أنزلناه حكماً عربياً".

(٢٠-أ) و طبعاً هنالك المعنى الشرعي للكلمة في القرآن المجيد، انظر الفقرة ٢٣- د فيما يلي.
ب - فإن كنت تميز الفروقات الدقيقة فيما ذكر أعلاه، فلا تبخل علينا بعلمك و فضلك.

إن كل واحد من (٢٠-أ) و (٢٠-ب) و (٢٠-ج) و (٢٠-د) و (٢٠-هـ) يشكل مبدءاً بذاته لترجمة كتاب الله. فكل كلمة أو جملة في كتاب الله يجب أن تترجم في ضوء هذا المبدأ أو ذاك، أي هل الكلمة أو الجملة ينبغي أن تفهم على أنها: أولاً "قرآناً عربياً"، أو ثانياً "لسان عربي" أم ثالثاً "حكماً عربياً" أو رابعاً هناك حكم شرعي يحتم فهماً معيناً لتلك الكلمة أو ذلك التعبير. والحكم الشرعي هو الأساس وعليه المدار.

ج - وطبعاً للوصول إلى الحكم الصحيح في كل ما ذكر، لا بد من الرجوع إلى كتب اللغة: الصرف والنحو، قواميس العربية المختلفة، معاجم التراكيب والأمثال، إعراب القرآن، وطبعاً كتب تفاسير القرآن العديدة، كل واحد منها فيه تفسير من زاوية أو زاوية معينة، والقرآن الكريم يمد الكل غداً معيناً. والكل يغترف منه على حسب طاقته وبما آتاه الله من الفهم وقوة الاستنباط و طاقة البيان.

٢١. أ - إذا الترجمة الدقيقة للنص والصيغة، تحتم التقيد بما ذكر أعلاه، تقيداً صارماً. كيف لا، ونحن بصدد كتاب الله، الذي لا يأتيه الباطل من بين يديه ولا من خلفه، والذي حفظه منزلّه، وفيه الأمر والنهي لشؤون الدنيا والآخرة على أسس علمية سليمة ومنطقية حكيمة، وفوق هذا وذاك، إنه لشريعة ربانية من لدن العزيز الحكيم. فلا يجوز الإنقاص ولا الزيادة ولا التحوير في نصوصه وصيغته، ولا حتى بالقليل. ولأن كل مفرداته وصيغته مقصودة بذاتها ولذاتها، فلا محيص من الالتزام كل الالتزام بذلك، أمانة للنقل، وحفاظاً على عظم المسؤولية، وبغية الحصول على معانيه ومرامي، التي هي دوماً متجددة لمن يتدبر ويرعوي. ذلك لأننا بصدد كلام رب العالمين، ثابت النص والصيغة والحمل لمختلف المعاني لكل العصور وتطور العلوم إلى يوم الدين.

ب - ولتحقيق ما ذكر أعلاه، هناك أربعة مبادئ رئيسية وفروع ثلاثة لها، هي بمثابة نتائج طبيعية و منطقية لتلك المبادئ، أيضاً لا بد من التقيد بتلك الفروع لترجمة القرآن المجيد أو الحديث الصحيح الحسن.

ج. فالمبادئ الأربعة هي:

(١). مبدأ "إنا جعلناه قرآناً عربياً". (الزخرف: ٣). أي أن كل كلمة في القرآن الكريم لها مفهوم معين بالنسبة للعرب. فعند اللزوم ينبغي الرجوع إلى قواميس اللغة العربية للبت في هذه الكلمة أو تلك.

(٢). مبدأ "وهذا لسان عربي". (النحل: ١٠٣). "اللسان العربي" هو أن تضع كلمة عربية مع أخرى عربية و المعنى يكون ليس هذه ولا تلك. فمثلاً: "إين السبيل". فإين السبيل ليس بإين وليس بالسبيل. "إين السبيل" هو: المسافر. ومثلاً آخر: "ياكل لحم أخيه ميتاً" يعني: يغتابه. فليس هناك أكل ولا لحم لأخ ميت، بالمعنى الحرفي لكل كلمة. وهنا يرجع إلى معاجم التراكيب والعبارات والإصطلاحات. القرآن فيه الكثير والكثير من اللسان العربي.

(٣). مبدأ "وكذلك أنزلناه حكماً عربياً". (الرعد: ٣٧). أي أن نظم القرآن و سياقه يتطابق مع قوانين الصرف والنحو للغة العرب. فمثلاً: "وما خلقت الجن والإنس إلا ليعبدون" (الذاريات: ٥٦)، "تلك

الرسول" (البقرة: ٢٥٣)، "العل الساعة قريب" (الشورى: ١٧). فبالنسبة لـ "يعبدون"، أين ضمير المتحدث، وهو الـ "ي"؟ الجواب هو: الـ "ن" في "يعبدون" تسمى نون الوقاية أو العمد، حيث لا يُستغنى عنها، ووجودها يعني حذف الـ "ي" كضمير للمتكلم. أمّا "تلك الرسل" فكلمة "تلك" هي إشارة للمؤنث، وكلمة "الرسل" مذكر، فكيف بكلمة "تلك" يشار بها إلى المذكر؟ الجواب: نعم، لأنّ كلمة "الرسل" هي جمع تكسير، فيشار للرسل بـ "تلك". أمّا بالنسبة لـ "العل الساعة قريب" بدلاً من "العل الساعة قريبة" ذلك لأنّ المرمى المقصود هو: البعث أو وقت الساعة أو وقوع الساعة. وكل من البعث والوقت والوقوع مذكر. و لمعرفة كل ما ذكر في هذا الصد دينبغي الرجوع إلى كتب إعراب القرآن وأمثاله، كـ "الدّر المصون" لـ الحلبي، مثلاً.

(٤). مبدأ المعنى الشرعي للكلمة، هذا هو المرتكز الرئيس، إذ عليه المدار والتكريس؛ وعليه بنيت العقيدة والأحكام في الإسلام؛ ومنه انبثقت المفاهيم الإسلامية لهدى الناس أجمعين لعبادة رب العالمين، من منبعها العليين، القرآن المجيد والسنة المطهرة. ذلك لأنّ المصطفى صلى الله عليه وسلم، قال: "أوتيت القرآن ومثله معه" (انظر: مشكات المصابيح، تحقيق الشيخ الألباني، حديث رقم ١٦٣). فهو الصادق الأمين حتى ما قبل النبوة، وبعدها، فالحق سبحانه وتعالى يقول بأنّه: "لا ينطق عن الهوى إن هو إلا وحي يوحى" (النجم: ٤-٣). فمثلاً: الصلاة لغة تعني الدعاء أو مكان الصلاة، أما شرعاً فهي الاغتسال أو الوضوء والدخول فيها بتكبيرة الإحرام، فأداء واجباتها وأركانها، ثم الخروج منها بـ "السلام عليكم ورحمة الله". ومثلاً آخر، الحديث الشريف: "انصر أخاك ظالماً أو مظلوماً". من الواضح جداً نصرة الأخ مظلوماً، أمّا كيف بنصرته ظالماً فغير واضح من الوهلة الأولى. غير أنّ الأمر يتضح جلياً عند العلم إنّ الحديث الشريف قد قعد لمفاهيم جديدة وكرس لمبادئ إسلامية قديمة. فمن المفاهيم الجديدة: أولاً: أن "الأخ" هو كل من شهد أن لا إله إلا الله وأن محمداً رسول الله. ثانياً: تنصر "أخاك ظالماً" أي أن تمنعه من أن يظلم بدايةً، كما أفصح بذلك المصطفى صلى الله عليه وسلم.

يا الله سبحانه من علم الإنسان ما لم يعلم. هنا تتجلى العناية الربانية في السمو بـ المفردات والعبارات الشرعية إلى المراتب العلية والإضفاء عليها بتلك المعاني الرائعة، المؤثرة والجلية. يا لجلال وعظمة تلك المفاهيم الجديدة وترسيخ الحق والعدل والمساواة، أسس لحياة وعيش كريمين، من منبع رباني مجيد أو حديث شريف صحيح. إنّ الأساس لكل ما في القرآن هو المعنى الشرعي أولاً، حيث أنه الأساس والمرتكز الرئيس، لكل الأحكام ورسالة الإسلام، التي عرفها القرآن تبياناً، وفصلتها السنة بلاغاً. وفي وجيز من القول: هي السلم والتسالم والعيش والتعايش، والعون والتعاون والرحمة والتراحم والسماحة والتسامح، والأخوة والتأخي، والعفو والغفران والفهم والتفاهم بين البشر وكل ما في الوجود، وسمو الأخلاق وإكرام الضيف وحماية الجار، والصدق والأمانة، والوفاء بالعقود وبحقوق الوالدين والأقربين، و"لا إكراه في الدين"، "ولكم دينكم ولي دين"، حيث ضمان مطلق للحرية الشخصية التي لا تقيدتها إلا قيود الأوامر والنواهي الربانية من لدن العزيز الحكيم. كل ذلك على ضوء المنطق السليم والروية السوية. والقول الفصل أن كل ما في القرآن هو الإسلام وتعاليمه، أمراً أو نهياً أو سكوتاً في غير نسيان، بل فسحة لما يتعارف عليه الناس بلا ضرر ولا ضرار. والكلام عن عظمة القرآن لهدى العباد فعلاً لعجب عجاب. فهو "تبيان لكل شيء" (النحل: ٨٩)، وهو "يهدي للتي هي أقوم" (الإسراء: ٩)، وهو الذي "لا تنقضي عجائبه إلى يوم الدين"، كما جاء في بعض أقوال السلف الصالح. فالحمد لله الذي هدانا لهذا الدين وقرآنه وسنته وما كنا لنهتدي لولا أن هدانا الله. فالحمد والشكر له أولاً وأخيراً.

ولـ الفهم الشرعي الصحيح لا بد من الرجوع إلى كتب الحديث الصحيح الحسن وجمع من التفسير المعتمدة، كل يفسر من وجهة معينة، ولا ضير، إذ كل يفسر بقدر ما أتاه الله من الفهم والعلم والتجربة و قوة الاستنباط والبيان. الشرط الإلتزام بما جاء في القرآن المجيد والسنة الصحيحة. وكل منهما معين لا ينضب، يمد المستمد غداً.

٢٢. أمّا الفروع الثلاثة، التي لا تنفك عن تلك المبادئ، حيث هي نتائج طبيعية و منطقية لها، فهي الآتي:

(٢٢-أ) أكلنزة الكلمة. اللغة العربية بطبيعتها بنائية منطقية، أي أنّك في الأغلب تبني الكلمة ومشتقاتها على أساس منطقي حكيم، على خلاف اللغة الإنكليزية، التي في غالبها صماء، أي بلا جذور قابلة

للتصريف واشتقاق الفعل المناسب والإسم المطلوب. ففي الإنكليزية من الصعب إيجاد إسم **الفاعل** ومن الأصعب جداً إيجاد إسم **المفعول**. أمّا في العربية فيسهل اشتقاق إسم المفعول به والمفعول فيه والمفعول معه والمفعول لأجله وقس على ذلك. كذلك فإن اللغة العربية غنية جداً بالمفردات الدقيقة، التي تصور المقصود بدقة متناهية، خصوصاً بالنسبة لمفردات القرآن، التي غير اللبيب يرى بعضها من المترادف وليس الأمر كذلك، إذ لا مترادف في القرآن. فعند الترجمة، كثير أمّا يواجه المترجم صعوبة، إن لم تكن إستحالة إيجاد المفردة المناسبة في الإنكليزية لما يقابلها في العربية. ففي حالة الإستحالة لا بد من أكلنزة الكلمة، أي أن تكتب الكلمة العربية بالأحرف الإنكليزية معكوفة وبين قوسين يشرح المقصود. مثلاً كلمة "بعل". لا توجد في الإنكليزية كلمة مقابلة. فإذا أردت أن تترجم: "هذا بعل". تقول:

This (is) my ba'al (master/owner/husband)⁵

وكلمة "is" غير موجودة في النص القرآني، فمن أين جئنا بها؟ جئنا بها لأن الصيغة السّويّة للجملة الإنكليزية لا تستقيم إلا بها. وعليه فكلمة "is" وضعت بين قوسين وبأحرف معكوفة لتبين أن كل ما هو معكوف وبين قوسين هو ليس بالضبط النص القرآني، ولكن اقتضته سلامة النص في اللغة الإنكليزية لتقريب المعنى بسليم القول فحسب.

(٢٢- ب) **تذكير و تأنيث الكلمة.** في العربية كل كلمة إمّا مذكر أو مؤنث. أمّا في الإنكليزية فالكلمة حيادية، أي لا مذكر ولا مؤنث، إلا ما ندر بالنسبة لحفنة من الضمائر. **فلتذكير وتأنيث الكلمة** في الإنكليزية كي تحاكي مقابلها في العربية لا بد من ترميز الكلمة الإنكليزية مثلاً: الشجرة = tree، و القلم = pen^x. فكل كلمة إنكليزية عليها رمز "w" تكون لتأنيث الكلمة المعنية، و **تذكير** الكلمة يتم برمز "x" عليها. وهذا مهم عند ترجمة، مثلاً: "لعل الساعة قريب"، (الشورى: ١٧) بدلاً من لعل الساعة قريبة، كما قد يتبادر للذهن.

(٢٢- ج) **تحديد الضمائر.** كما ذكرنا آنفاً، في الإنكليزية الكلمة حيادية. مثلاً كلمة: you، تصلح لأنت، وأنتم، وأنت، وأنتن. والكلمة في القرآن، الضمير وغيره، **محدد وبمنتهى الدقة**، أي لا يمكن اللبس فيه. فمن أجل ذلك رمّزت الضمائر **لتحديد هويتها** من أول نظرة. فمثلاً: you^s = أنت، و you^f = أنتم، و you^y = أنت، و you^g = ضمير المخاطب المتصل، كأن تقول مثلاً: إنك = verily you^g، أو الضمير المستتر، كما في: قل = [you^s] = let-say. وهكذا أدراكك لمجموعة أخرى (20) من مختلف الكلمات المرمزة كفت لأكتناف كل ما يحتاج إليه لكامل ترجمة القرآن الكريم. وبما أن هذه الرموز تتكرر على صفحات هذه الترجمة فسرعان ما يألّفها، بل ويستحسنها القارئ، إن شاء الله، لجميل وظيفتها التي تزيل الالتباس وتحدد بوضوح ومن أول وهلة الأمر المعني. فالحمد لله على هذا الابتكار الذي سوى نقصاً في اللغة الإنكليزية، لتلائم وتحاكي النصوص القرآنية الكريمة. وهو أول قاموس من نوعه، فيما أعلم، يعتني بترميز الجنس والضمائر، وذلك من فضل الله سبحانه وتعالى، فالحمد لله والشكر له سبحانه وتعالى.

٢٣. أ- من المعروف بالبداية والتجربة أنه لو نقل عن أحد ما قولاً بالمعنى، لربما أقام الدنيا هذا الأحد ولم يقعدّها، إذ أنّه لم يقل هذه الكلمة أو تلك بالذات. فكيف بنا أن نترجم كلام الله بـ "المعنى" ونقبل به؟ إنّ تعبير: "ترجمة معاني القرآن" فيه نظر. فكأن للقرآن معان عدة، وهذه ترجمة لها. نعم للقرآن من المعاني ما لا يحصى، حيث أنها دوماً تتراكم، ولكن هل تلك "الترجمة" أو ما يماثلها ترجمة لتلك المعاني؟ الجواب كالشمس الساطعة. إذ كيف يكون لها ذلك، وأساساً هي أهملت نصوص القرآن وصيغته، وزادت فيه وأنقصت منه وحورته، بل أدهى من ذلك، دون قصد، جاءت بنقيض ما يقوله القرآن؟ (انظر الفقرة ١٥ أعلاه).

ب. الترجمة بالمعنى، لو افترضنا جدلاً صوابها، فإنّها تضل عالية النقص والندية. ذلك أن نصّ وصيغة القرآن، كما ذكرنا آنفاً، حمّالان لمختلف المعاني على مر العصور وتطور العلوم إلى أبد الدهر. والترجمة بالمعنى تنقل واحداً من المعاني (على افتراض محالفة التوفيق) بالنسبة للزمن والتطور العلمي حين اكتملت تلك الترجمة بالمعنى. علماً أن افتراض التوفيق بعيد المنال في واقع الأمر في أي وقت من الأوقات.

⁵ وأحياناً كلمة "بعل = ba'al" تطلق على صنم كانت العرب تعبدّه في الجاهلية

انظر صفحة الكلمات المرمزة الملحقة بهذه الترجمة للإحاطة بجميع تلك الكلمات المرمزة⁶

هذا أولاً، وثانياً أين بقية المعاني المحتملة، بل الأكيدة لما يأتي من العصور والعلوم؟ وثالثاً أين هذا مما جاء في حديث الرسول صلى الله عليه وسلم، في ٧ أعلاه؟ رابعاً اجدر بـ "الترجمة بالمعنى" أن تسمى باسم آخر، مثلاً تفسير لبعض معاني القرآن، أو أي تعبير آخر غير "ترجمة" (انظر ١٥ ج أنفاً) إذ أن هكذا ترجمة ليست حقاً الترجمة التي ينبغي أن تكون، وحتى لو "صدفة" (كما يقولون، ولست ممن يؤمن بـ "الصدفة"، إذ الكل بقدر) إنطبقت صحة تلك "الترجمة" بالنسبة لـ يسير اليسبر من القرآن.

ج. الترجمة بالمعنى، كما ذكرنا آنفاً، تهمل النص الكريم بعينه وتهمل صيغته المعنية لذاتها وهذا أمر مخل ولا يصلح. إن النص والصيغة في القرآن فيهما البلاغة والبيان والكناية والمجاز. فيهما الإعجاز اللغوي المنقطع النظير في كل زمان. وفيهما الإعجاز العلمي في مختلف المجالات ولكل التطورات. وهما حملاً لأن للمعاني المتعددة والمرامي الظاهرة والخفية على مر العصور وتطور العلوم. فالقرآن محكم البنين في أجماله ودقيق الدلالات في تفصيله. وفيه التقديم والتأخير، الذي بدوره يؤدي إلى اختلاف المعاني والمرامي، المستوحاة من ذوي الألباب. مثلاً: "لا يقدر على شيء مما كسبوا" (البقرة: ٢٦٤) و "لا يقدر على شيء مما كسبوا" (إبراهيم: ١٨). أو "مواخرفيه" (النحل: ١٤) و "فيه مواخر" (فاطر: ١٢). من كلماته تؤخذ العقائد وتبنى الأحكام. نظمه فريد يدر بالمعاني والمزيد. ترجمته بـ "المعنى" مخلة بنصه المحفوظ (وإنما له لحاظون" (الحجر: ٩)؛ ومفسدة لمعانيه المطلوبة ولمرامي المنشودة. وعليه ترجمته بـ "المعنى" ليست فقط لا تصلح بل ينبغي أن لا تكون أبداً.

٢٤. الآن وبعد عمل دؤوب وابتكارات جديدة، وتجربة أصيلة، وفقني الله لتحقيق: "الترجمة النصية للقرآن المجيد"، أحمده وأشكره على ذلك، استغرق كل ذلك حوالي سبعة من السنين؛ تخلل ذلك اتصالات شخصية بالهاتف وبغيره لجمع غفير من الأساتذة "المتخصصين" في أماكن عدة من هذا البلد والعالم، بما في ذلك الكثير من المراكز الإسلامية في الولايات المتحدة الأمريكية وأوروبا؛ تبين لي أن ذاك الإحتياط الأنف الذكر (٢١ أ- ب) لربما كان هو أحد الموانع، إن لم يكن هو المانع الرئيس، في عدم مساهمة أي إنسان البتة، ألا أحد أصدقائي، كان معي منذ البداية، إلى أول شروعي بالتنقيح الأول، جزاه الله خيراً. ومؤخراً أحد الأصدقاء، جزاه الله كل خير، أبدى بعض الملاحظات، التي كان لها طيب الأثر والإثراء على جزيئة هنا وهناك من هذه الترجمة.

٢٥. بالإنكليزية لا تستطيع أن تقول مباشرة: صدق أو أحسن أو صبر أو استغفر، فلا بد من المداورة. المداورة أن تقول: الذي قال الصدق، أو الذي أحسن، أو الذي مارس الصبر، أو الذي طلب الغفران. وأيضاً فإن اللغة الإنكليزية فقيرة جداً في مفرداتها، بالنسبة للعربية، وعليه فدقة التصوير بالكلمة يكون في غاية الصعوبة، وهذا على نقيض العربية التي تتفاهم مفرداتها وتتعاظم معاني تلك المفردات، وعليه دقة التصوير بالكلمة يكون سهل المنال، خصوصاً عند من آتاه الله قوة البيان.

٢٦. الكلمة (أو الحرف) بالنسبة للعربية، علماً أنها كثيراً ما تشارك أخواتها في المعاني العديدة، لكنّها هي وحدها ولا سواها التي ترسم وتؤدي المعنى والمرمى لما يراد. فمثلاً:

- أ. غاب = لم ير بالعين السوية لأي سبب.
- ب. إختفى = لم ير بالعين السوية من حيث أنه لا يعرف مكانه.
- ج. توارى = غاب إلى الخلف عن حياء أو خجل.
- د. خنس = غاب عن دلة و هو ان.
- هـ. غرب = غاب في مكان بعيد.
- و. استتر = غاب وراء حجاب خوفاً أو خجلاً.
- ز. وقب = دخل قليلاً قليلاً حتى حجب الرؤية بالظلام.
- ح. أقل = غاب لمعانه أو غابت شهرته أو شأنه.

٢٧. وعليه فالكلمات (أو الأحرف) من الجملة هي بمثابة عناصر اللوحة الفنية العجيبة المعجبة في إطار جميل. فلو استبدلت كلمة أو حرفاً بـ "مرادف" فلاحدثت خدشاً بليغاً في أحسن الأحوال، والحقيقة أنك لربما غيرت المبنى وطبعاً المعنى والمرمى لما يراد. فالحذر الحذر في هذا الصدد. لذلك فإن ترجمة القرآن بـ "المعنى" مرة أخرى أقول: لا تصلح بل ينبغي أن لا تكون أبداً.

٢٨. إنَّ هذه الترجمة (بأحدث تنقيحاتها ٥,٠) تحافظ على نصوص وصيغ القرآن السرمديّة الصّحة وتحاكيها أمانة ودقّة، توافّقاً وحيطّة. فلا زيادة ولا إنقاص ولا تحوير لأي كلمة أو جملة في القرآن المجيد، فالحمد لله على ذلك. نعم هذه الترجمة الجديدة للقرآن المجيد إلى اللغة الإنكليزية هي حقاً، قطعاً وبلا جدال، تاريخية، وفريدة من نوعها، إذ لم يسبق لها مثيل أبداً، حيث أنها تختلف عن سواها جملة وتفصيلاً.

٢٩. وبهذا فإنني، مرة أخرى أجدد مطلبي لكل من لديه العلم والمقدرة بنفسه أو بغيره، أن يهب لمراجعة هذه الترجمة لإثرائها صحتة ودقّة، قدر الإمكان، وأنا على أتمّ الإستعداد بأن أدعوله بخالص الدعاء وبتعويض جهده ووقته بجزيل من المال حسيماً يرى هو، إلى عشرة آلاف دولار أمريكي (سبعة وثلاثين ألف وخمسمائة من الريالات السعودية) للساعة الواحدة من وقته، شريطة أن عمله حقاً يثري هذه الترجمة صحتة ودقّة، على أسس وبراهين علمية، وليس من باب وجهات النظر.

٣٠. لقد أن أوان هذه الترجمة منذ أمد بعيد، لكن شاء الله أن لا تتم حتى الآن، ولكنّها تمت والحمد لله وله الشكر والمثّ، للنشروالانتشار بإذنه سبحانه وتعالى. وحيث أنّ القرآن الكريم انبثق أولاً من بلد مهبط الوحي، فإنّي أرجو إن شاء الله أن يتم نشر وانتشار هذه الترجمة أولاً من بلد مهبط الوحي والقرآن وفي أقرب وقت. وحيث أنّ هذه الترجمة فريدة والأولى من نوعها ومن عمل رجل وفقه الله وأتمّها من بلد مهبط الوحي والقرآن ولغته لغة القرآن، فإنّي أدعو الله أن يتقبّلها ويسرّلها القبول والإستحسان عند أكثر الناس، وينفع بها الإسلام والمسلمين، بل الناس أجمعين، إن شاء الله، ويحقق كل الأرجية بخصوصها، بما في ذلك نشر وانتشارها بأحدث تنقيحاتها (التنقيح ٥,٠) أيضاً من بلد مهبط الوحي والقرآن، وعلى الله التكلان، إنه سميع مجيب.

٣١. وأخيراً أرجو من الله ثم ممن يستطيع أن يساهم بشكل أو بآخر في نشر وتوزيع هذه الترجمة خدمة لكتاب الله وخدمة للإسلام والمسلمين بل العالمين أجمعين، أن يسارع مساهماً في هذا الخير، بإذنه تعالى. والسّاعي في الخير كفاعله، كما هو معلوم لدى الجميع. فهبّوا أيها الناس هبّوا للسعي في هذا العمل المجيد لعلمكم **تفلحون**.

وفقنا الله جميعاً لما فيه خير الأسلام والمسلمين، بل العالمين أجمعين، وإعلاء كلمة الحق، وعلى رأس ذلك نشر وانتشار كتابه المجيد بكل اللغات وبترجمات نصية، دقيقة وصحيحة، والسلام عليكم ورحمة الله وبركاته.

المرّجم
عبد العزيز بن فهد

تم بفضل الله وهدايته فالحمد

حرر في: ١٤٣٠/٠٨/٢٩ هـ الموافق ٢٠٠٩/٠٨/٢٠ م
المبارك
بريدي الإلكتروني هو: aziznazila@gmail.com
والشكر له.

٩٦٦٥٠٨٨٢٩٦٦٦

تم هذا التنقيح يوم الخميس: ١٤٣٢/٠١/٠٩ هـ الموافق لـ ٢٠١١/٠١/١٣ م. 966 3

882 9666

تنبيه

لقد وفقتي الله، أحمدته وأشكره على ذلك، أن كتبت أكثر من عشرين مقالة\بحث كلها بصدد:
الترجمة النصية للقرآن المجيد

وجل إن لم تكن كل تلك المقالات\البحوث موجودة في موقعنا الإلكتروني المذكور في الملاحظة رقم (٢)
أدناه.

الملاحظة (١)

عند البعض يوجد خط أو سوء فهم أو كلاهما معا بين نصوص وصيغ القرآن وبين ما هو أسلوب إعجازي، فريد، وقصرى على القرآن المجيد ولا سواء. فشتان بين هذا وذاك. مغبة التلبيك أو التخليط لهذين البينين المتميزين؛ برز هذا الزعم الذي لا سند له من قرآن أو سنة أو قياس عليهما، والذي مفاده أنه من المستحيل ترجمة القرآن المجيد. والحق سبحانه وتعالى يقول: "هاتوا برهانكم إن كنتم صادقين" (البقرة: ١١١).

(أ). بكل تأكيد أن ترجمة القرآن المجيد مهمة جلية وهائلة، ومحفوفة بعوائق منيعة تكاد تستعصي على الحل. ولكن بالصبر والمثابرة والابتكار جميع العوائق مهما عظمت ممكن التغلب عليها. هذا بالنسبة لنصوص وصيغ الآيات بالأمر والنهي. كذلك بالنسبة لسرد الأنباء والقصص، جلي وواضح كوضوح النصوص والصيغ.

تلك النصوص والصيغ هي: عالية المقام وواضحة البيان وجليّة الإرشاد. نعم وضوحها كوضوح الشمس وسط الظهيرة في الجوالصافي. وهي جليّة (حقائقها يقينية) أيضا. هذا من جهة النصوص والصيغ في القرآن المجيد.

(ب). ومن جهة أخرى فإن أسلوب القرآن المجيد، بالإضافة إلى وضوح التعبير لنصوصه وصيغه ورسائل الأمر والنهي، و سرد الأنباء والقصص طبعيا أسلوب إعجازي، مميز، وفريد؛ أي لا يحاكي ولا يماثل من كل وجه، خصوصا بالنسبة للبلاغة والبيان والقافية والمغايرة، والأناقة والوقار والوقع في النفس، وطلاوة السرد. فهو أسلوب عجيب ومعجب، خلّاب، يأسر الألباب بالنسبة لأذن ولب من يجيد العربية. فمن المستحيل توريد هذا الأسلوب إلى أي لغة، وحتى إلى اللغة العربية ذاتها. لو كنا نأمن كان حاول توريد هذا الأسلوب إلى العربية لما أفلح.

وعليه فأسلوب القرآن المجيد: إعجازي، مميز، فريد، وقصرى على القرآن المجيد، ولا سواء البتة.

(ج). إذا من المسلم به بداية أنه من المستحيل لأي ترجمة أن تتعرض لما في (٢) اعلاه. ذلك أن جميع ما في (٢) هو أسلوب لا يحاكي ومماثلته مستحيلة.

والترجمة هي كَلِيّة لما في (١) وليس لما في (٢). ذلك لأن الترجمة تنقل بدقة وأمانة كل ما في (١) من العربية إلى اللغة المنقول إليها، ولا تتعرض لما في (٢)، حيث استحالة ذلك.

ولنضرب مثلا بسيطا:

أنه لعجب عجاب، إذ فيه منتهى الحكمة وفصل الخطاب.

الترجمة النصية:

Verily it^x is surely a wonder, a prodigy; as in it^x
ultimate wisdom and a conclusive precept.

(The superscript^x on it indicates that the it refers to a masculine gender in Arabic.)

يا للبون الشاسع لمن يتقن العربية أو لديه حس بجمال فصاحتها وطلاوة بيانها وبين ما في ترجمة لجملها.
وطبعيا الكلام بالنسبة للقرآن المجيد وطلاوته ووقعه على السمع والنفس فشيء آخر جملة وتفصيلا، فلا يقاس عليه البتة.
ملاحظة (٢)

الرجاء الذهاب إلى الرابطة الإلكترونية التالية: www.qurantranslation.org و التي تربط الموقع

من أهم الأمور في صدد الترجمة المذكورة أعلاه، قراءة المقدمة = *The Introduction* والتوطئة = *The Prelude*، إذ بدون هذه القراءة المقترحة فإنّ القراءة المباشرة، سيكون القارئ غير مهياً التينة الضرورية، أي التي لا بد منها أولاً. في الـ *Prelude* ستجد قاموس ترميز الجنس والضمائر، الفريد من نوعه، والضروري لترجمة القرآن المجيد. حيث هذا الترميز يحدد ويضبط ويزيل كل لبس محتمل للجنس والضمائر.

ملاحظة (٣)

"وتعاونوا على البر والتقوى"

مرة أخرى فإني أكرر رجائي لمن يستطيع بنفسه أو بمعرفته لغيره أن يساهم لإثراء هذه الترجمة بدقة وصحة أن لا يبخل علينا بعلمه وفضله؛ وأقل ما يستطيعه كل من يتصفح هذا الـ "نداء" أن يبعث بهلغيره أو يحيطه علماً بذلك. ولكل من يساهم في إثراء هذه الترجمة بدقة وصحة على أسس علمية وليس من باب وجهات النظر، فوق أنني سأدعوله فإني على أتم الاستعداد لتعويض وقته بما يراه هو مناسباً حتى عشرة آلاف دولار أمريكي \$10,000.00 للساعة الواحدة من وقته. والأساس هو التنقيح: ٥,٠. أكرر شكري الجزيل لكل من تفضل بتصفح هذا الـ "نداء" ودلّ عليه، ما استطاع على ذلك سبيلاً.

ملاحظة (٤)

من الواضح جداً أن جميع "الترجمات" المتداولة أهملت النص القرآني المجيد وصيغته، وهي أقرب ما تكون إلى "التفسير" المبنية على المفهوم الشخصي للمترجم لـ النص القرآني المجيد. ومن هنا فإنك تكاد لا تجد جملة واحدة من كلمتين أو أكثر تطابق النص القرآني المجيد في أي منها. من هنا القول الصحيح والمؤلم والمخجل إن لم يكن الآثم (بالنسبة للعرب المسلمين، انظر الفقرة ٢ أعلاه).

ملاحظة (٥)

هناك من شياطين الإنس أو المعاندين أو الملحدين (خصوصاً في الإنترنت) من يدعي بالباطل والبهتان أن في القرآن "أكثر من ألف من التناقضات". وطبعاً لا يقدمون دليلاً واحداً، حيث أنهم لا يستطيعون. واقوالهم إن دلت على شيء فإنما تدل على قلة فهم بل عدم الفهم السليم من قبلهم. وكتاب الله من البداية يقول: "هاتوا برهانكم إن كنتم صادقين" (البقرة: ١١١).

الملاحظة (٦)

(أ) يقول البعض أنّه لا يمكن ترجمة القرآن، بل لا يجوز ذلك. وهذا قول لا يستند على أي دليل من القرآن ولا من السنة ولا من قياس عليهما. والأصل في الإسلام الحلال ما لم يرد التحريم المنع بالقرآن أو بالسنة أو بالقياس عليهما. زد على ذلك أن كلّ "حرام" داخل في باب المفصل، يقول عزّ من قال في كتابه الحكيم: "وقد فصل لكم ما حرم عليكم" (الأنعام: ١١٩). وبهذا الصدد لا تحريم ولا تفصيل، وعليه فهذا قول دحضت حجته.

(ب) وأخيراً ينبغي أن نذكر، إذ "إنّ الذكرى تنفع المؤمنين"، بأنّ أيّ ترجمة للقرآن ليست بقرآن، فمثلاً لا يصلح التعبد بقراءة الترجمة. ذلك أنّ التعبد بقراءة القرآن لا بدّ وأن يكون بالعربية بل والنص السماوي. كذلك لا تكون الحسنة بعشر أمثالها لكل حرف من القرآن إلا بأحرف العربية، والنص الأصلي.

الحقيقة أنّه لو "ترجم" القرآن إلى اللغة العربية ذاتها لما كانت تلك "الترجمة" بقرآن، بأيّ حال من الأحوال. القرآن والتعبد به ونيل الأجر بتلاوته لا بدّ أن يكون بنصه السماوي، كما نزل به الوحي على محمد صلى الله عليه وسلم. والسلام عليكم ورحمة الله وبركاته.

المترجم

عبد العزيز بن فهد المبارك

Stop Momently.

Before proceeding to read this Qur'an translation it is *imperative* that *you please become fully aware* of certain *facts relevant* to this translation. The facts are:

- A. This translation is *totally new*, i.e. it is *unprecedented* in form, contents, or characteristic; and
- B. It is also *unique*, in that it *meticulously adhered* to the fact that words of The Qur'an have *no synonyms* and *each* is used for its own *explicit and implicit* characteristics.
- C. It had *relied* after Allah on *myriads of linguistic books* (lexicons, describing the *distinctive characteristic* of *each word*, grammar and conjugation, etc.) *numerous* books of *interpretations and explanations* of The Qur'an, *many* books discussing The Qur'an from its *various aspects*, the book of syntactical inflection of The Qur'an, and last but *not least utmost efforts* were exerted to *ensure* that
- D. Since The Qur'an is *perfect all-around*, and that it is *unique, sacred and supreme*, therefore surely *no addition, deletion, or alteration of any part* of its text is a fact vitally maintained *throughout*.**

Hence, it is *especially important* for any reader to *first* read its *Introduction*, particularly *Sections 35-38*, in order to have a *good understanding* of the *imperative basic principles* and the *prerequisite methodology* of such a *unique* translation, for a *subsequent* good, and perhaps, proficient understanding of The Qur'an. However, *short of such a reading*, the following four-page *synopsis* is a *must* reading.

It is imperative to follow *four fundamentals* of translation *vis-à-vis* translation for The Qur'an.

First: The Qur'an is made Arabic.

"Verily We made it^x Qur'an^x Arabic..."(S43:3). (The superscript "x" on it^x says that this "it^x" refers to a *masculine entity*, here *The Qur'an*). Clearly the diction of The Qur'an is Arabic. Each word in The Qur'an carries *specific* meaning, which *it* and *it alone* carries. There are *no synonyms* in The Qur'an. Which means *every* word used in The Qur'an is for *itself*, with all the *implications* and *connotations* it imparts, in addition to its *explicit* import. That is to say, because of the *complete lack of synonymity* in The Qur'an: *no* other word can ever be employed *instead* of the one used in the diction of The Qur'an. Hence the *absolute need* for a *precise textual* translation.

Second: The Qur'an is in Arabic tongue-expression.

"While this (*i.e. the diction of The Qur'an is*) a tongue-Arabic...." (S16:103) Arabic tongue-expression, that is: *idiomatic* Arabic, which means combining one Arabic word with another (*Arabic word*) and the result is a meaning which *neither* of the two *conveys*. For example: "the path's son"= "the traveler". There is no *path*; there is no *son per se*. Another example: "[He] eats his dead brother's flesh"= He *slanders* another person. There is no "*eating*", there is no "*flesh*", and there is no "*dead brother*" *per se*. (In Arabic the pronoun "*he*" is *implicit*, that is why it is in *italics* and *bracketed*). The Qur'an contains *myriads upon myriads upon myriads* of such *lofty and sublime, elegant and eloquent* Arabic tongue (*idiomatic*) expressions. So one has to be very familiar with such *idiomatic* expressions to know and translate the exact *meaning or meanings* of such expressions which are *rife* in the Qur'an. There are numerous books dealing with such expressions and Arabic *idiomatic renditions*. Clearly, English has "English-tongue" (= *idiomatic* English) expression. Example: *troubleshooter, cakewalk, circle the wagon* and *soapbox*. So, if one is *not* familiar with such expressions he/she *cannot* translate them.

Third: diction of The Qur'an had been *descended by Arabic-rules*.

"We descended it^x (*by*) Arabic rule⁷. (S13:37).

By Arabic rule, means *following Arabic language rules* of *grammar and conjugation*, the *morality and wisdom* of the Arabs, *as polished and improved by divine intervention*⁸. Because the diction of The Qur'an is *rather terse* and *very precise*, thorough familiarity with this fundamental is *imperative*, without which The Qur'an would *not be correctly understood, let alone be translated*. There are many

⁷ See the *Lexicon* attached to the *Textual Translation Of The Qur'an* for an elaboration. The word rule= "*حكمًا*" is *adverbial* so it is approximated through the word "*by*".

⁸ See the *Lexicon* attached to the *Textual Translation Of The Qur'an* for elaboration on this point.

specialized books dealing with such topics, especially books of إعراب القرآن = *desinential-inflection* of The Qur'an, i.e. dealing with *every word* and *its place* in the sentence.

Fourth: The diction of The Qur'an could be by *Sha'rey'ah dicta*.

The fourth fundamental is the *Sharey'ah imperatives*. Which means there are certain *Sharey'ah requirements by definition*, became known as the *establishmentarians*. That is: terms *religiously defined and are ubiquitously accepted*. For example: Prayer. Linguistically speaking, prayer = *invocation* or *place of praying*. But by *Sharey'ah definition* Prayer is *universally accepted* as having had *ghusol* or *wodho'a* (a *prescribed bathing* or a *simple cleansing*), entering into the Prayer by enunciating: "*Allaho Akbar*", doing all the *prescribed rituals and gestures*, and exiting from it by enunciating: "*As-Salamo Alaykum wa Rahmato Alla'he Wa brakatoh*".

In addition to those *four-fundamentals* stated above, there are *three-corollaries* that follow from those fundamentals. In order to exactly *convey* the rather *terse* and *meticulous text* of The Qur'an, that is *conveying* it in its Arabic *sense* and *flavor*. English words *must be treated likewise*, i.e. at times *transliterated, masculinized, or feminized as needed*. (See below).

The corollaries that follow from the four fundamentals

1. Qur'anic Arabic is *very unique*, i.e. there is *nothing* like it; it is *in a class by itself*. Its words are very *precise, highly descriptive, denotative, connotative, eloquent, and elegant*. Its *implicit* meanings are almost as exciting as its *explicit* imports. If you were *very fluent* in Arabic and were to read The Qur'an *in Arabic* you will *surely not* fully understand it *except with some help*. Its words are *packed with meanings*.
2. Except for about a *dozen* words, and a very *short* list of pronouns, English words, by and large, are *neutral* with respect to the gender. Arabic words are *unlike* English with respect to *gender*, i.e. *every word* is either *masculine* or *feminine* and so, their *referents* and *modifiers* become of *vital importance* in conveying the *intended message(s)*.
3. English words *almost all* are *not* conjugative. In fact so many common words do not have a simple *past tense*, e.g.: truth, patience, mercy. Also, *not* all verbs have *subjective* nouns, so such nouns are *hard to find*, *objective* nouns are *much harder* to find, if at all they exist.
4. Arabic words are *rational* and *conjugable*, so you can *easily find* or *almost make any word you desire* with a great deal of *precision* for the *intended meaning*. Also *subjective* and *objective* nouns *do exist* with *impressive descriptive precision*.
5. Based on the above I had to make *three innovations* to *accommodate* the *entire* diction of The Qur'an:

- A. Transliteration of words that have *no English equivalent*. Such words are *transliterated* and *parenthetically explained*, for example: *ba'al* (*master/ owner/ husband*), and also a *footnote* is added, as the word: *ba'al*, has another meaning = *an idol worshipped by some Arab tribes prior to Islam*.
- B. Superscribing and square bracketing of pronouns. Since Arabic pronouns are *gender sensitive* and that they could be (a) *connected*, (b) *detached*, or (c) *hidden (implied)*, therefore *specifying exactly the intended pronoun is vitally important*. So, I have established a list of such pronouns *specifying the referent* pronoun so as to *completely remove any ambiguity* as to the *referent*, comporting with the Arabic which does *not* have any such ambiguity to begin with. Consider the following for an *illustration* the pronoun: **you**. Clearly in English this *you*, could stand for *masculine, feminine, singular, or plural*. In Arabic such *neutrality* leading to a *concurrent ambiguity* does *not* exist.

So this *you* is *superscribed* with an "s" = *you^s* so it is for the *masculine, singular addressee, detached and not hidden*.

If it is superscribed with an "f" = *you^f* so it is for the *masculine, plural, addressee, connected, and not hidden*.

If it is superscribed with a "g" = *you^g* then it is for *masculine, singular addressee, connected, and explicit ending-pronoun ك*, as in *انك* = *very you^g*.

If it is superscribed with an "h" = *you^h* then it is for *masculine, singular addressee, connected, and explicit ending-pronoun. ت*, as in *حسبت* = *do you^h reckon*.

If it is superscribed with a "z" and *bracketed and italicized* = [*you^z*] then it is for *masculine, plural addressees, and explicit (not hidden)*; or "y" for *feminine, singular addressee, detached and explicit*, ك, as in *انك* = *verily you^y*.

If it is superscribed with an "s" = *you^s* then it is for *feminine, singular addressee, connected, and explicit ending-pronoun ت*, as in *كنت* = *verily you^s*.

- C. Masculinizing or feminizing certain words as needed. This was done by *superscribing* a word with ^w for *feminizing* it or ^x for *masculinizing* it, e.g.: tree^w and pen^x.

There are *under* twenty different such superscribed words, that are *repetitive* and so they will be *obvious* and *easily remembered* and *appreciated* (for eliminating ambiguity) as one reads on.

D. Transliterated and Superscribed Words

This compendium of *transliterated* and *superscribed* words was fairly large, as this compendium had exhausted the entire English alphabet. So, a *newer* approach was *implemented* for *brevity* the *final* revision of this compendium; subsequently many of the superscripts were *spared*. Listed below are those letters, now *not* needed, giving rise to an *apparent discontinuity* in this compendium *vis-à-vis* normal order of alphabetical superscripts. To avoid a restart, which would involve very valuable time and endeavor, it was decided to leave all as is but list the now *defunct*, i.e. *not* used alphabets as well as those left in use. The list includes:

The defunct: e, i, j, k, l, and q. The one left in use are:

a. See p 4 below.

b. Used for the *plural, masculine, addressees*, e.g.: لَكُمْ = you^b

c. Used for the *plural, masculine, addressees*, with ت الفعل, e.g.: قَمْتُمْ = you^c

f. Used for the *masculine, plural you*, you^f = "أَنْتُمْ".

g. Used for *individual masculine, addressee pronoun you, connected and apparent*, as in: you^g = قَمْتُ\إِنَّكَ;

m. Used in combination with y for *plural feminine* such as you^{y m} = أَنْتُنَّ

n. Used as a *superscript* for *masculine plural mood*, e.g.: yourⁿ.

o. Used for "مَا" which is equivalent to "حَيْثُ" = whence, "مَا المصدريّة" = when^o

p. See below:

The pronoun "who"/"whom" stands for *eight distinct* types of designations:

(1) As *connective noun* "who^x"/"whom^x" = "الذي" = "اسم موصول" or "ما" = "which^x"

(2) Who^r / "whom^r/which^r = "الذين", but in *Arabic* some time albeit "اسم موصول"

(3) But *written and enunciated* as "مَنْ", so to *distinguish* such designation "مَنْ", it is superscripted with a "p" = who^p or whom^p or which^p. So, who^p/whom^p/which^p all stand for "مَنْ" accordingly.

(4) As *interrogative noun* = who^a/whom^a/which^a = "مَنْ" = "ما" = "اسم استفهامي"

(5) As *conditional noun* = whoever/whomever/whatever = "أداة شرطية" = "مَنْ" or "ما" = inasmuch/so-long as.

(6) As who^r for a *plural masculine* "who" = "الذين."

(7) As who^u indicates *singular feminine*, as who^u/whom^u/whose^u /which^u = "التي"

(8) As who^v superscript^v indicates *plural feminine pronoun*: as who^v = "اللاتى أو اللاتى."

r. See p (6) above.

s. Used for *separate, apparent, masculine, singular you* = "أَنْتُ" = you^s.

t. Used for two situations: *singular, masculine, addressees* e.g.: your^t, or for *plural, masculine, addressees* with ت الفعل, e.g.: قَمْتُمْ = you^c

u. See p (7) above.

v. See p (8) above.

w. Used to indicate a *feminine gender/feminine-gender-referent*, e.g.: self^w, village^w, or a *feminine pronoun* it^w.

x. Used for *masculine gender* or a *masculine gender-referent*, for example, book^x, or a *masculine pronoun* it^x.

y. Used for a *feminine plural: verb* e.g.: "أَتَيْ" = "ate^y" or pronouns: "they^y" "them^y" or "their^y" or for *singular feminine your* y.

y m. Plural Feminine e.g.: "أَكَلَتْ" = eaters^{y m} as "eaters".

z. Used for *masculine plural verb*, denoting "و" or "ي" = *augmentation* or *union* "waw," you^z, or they^z for denoting "و" or "م" = *augmentation* or *union* "waw," versus you = you^f, أَنْتُمْ, the *masculine plural pronoun*.

Also, for denoting "ة/ت التانيث" = the *feminizing-denotative* suffix "ة/ت" for the singular, = She^y e.g.: eater-she^y = "أَكَلَتْ", or for the plural, e.g.: "أَكَلَتْ" = eaters^{y m} as "eaters" *per se* could be *masculine* "أَكَلُون" as well. So the *double superscripts* certainly specify the *referent* without any ambiguity; although -she^y = the *feminizing-denotative* suffix is the correct one, at times such designation becomes a bit *awkward*, so a *superscript* of ^w, e.g.: earth^w, as stated above *suffices*.

Exception to the rule of strict adherence to the text of The Qur'an: The suffix pronoun "ت" for the *singular, plural* or the *speaker's aggrandizement* in Arabic has *no* English equivalent

per se. So to avoid being/sounding *too* verbose, pedantic or awkward the word “we” in Arabic = “نحن”، will be used to *approximate* for “تأ” as *most appropriate* alternative. For example: “قلنا”= “said we”=strictly speaking= “قال نحن”. But “قال نحن” is very awkward, to say the least. However, we will use it to mean: “قلنا” in all *identical* or *similar* situations.

Annotation: In English there is no way to *exactly* say: “كذب”= *he considered and said* that a statement/fact stated by another person is *false/a lie*. So for “كذب” I settled to use **denied**. Similarly for “جدد”= by *absolute stubbornness* he *denied* a statement/fact stated by another person *while he knows full well that it is true*. So for “جدد” I settled to use **rejected**.

The بالحمد والشكر لله سبحانه وتعالى، بعد بعض تصحيحات المقدمة (Prelude) تم هذا التنقيح لهذا الـ
Introduction (، فالحمد والشكر والثناء لله وحده والصلاة والسلام على سيدنا وحبيبنا محمد المصطفى وعلى آله
وصحبه وسلّم تسليماً كثيراً.

وآخر تنقيح: الأثنين ١٤٣٢/١٢/٢٥ هـ الموافق ٢٠١١/١١/٢١ م. الأحد ١٤٣١/٠٧/٠١ الموافق ٢٠١٠/٠٦/١٣ م.

المترجم والفقيه لرحمته سبحانه وتعالى:

عبدالعزیز بن فهد المبارك

Preface

The praise is for Allah; and the prayer and the peace are upon Mohammad, son of Abdullah, who is a *mercy gifted* by Allah to all humanity. The Qur'an is Allah's *message(s)* and Mohammad's (SAWS) *permanent miracle in fact miracles, in its facile but inimitable language*.

The Qur'an *sums up* the *purpose* of creation in a nutshell by saying:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ 51:56

“And not I created the Jinn and the humans except to worship [Me]¹⁰”. (S51:56)

The above *Ayah*¹¹ (S51:56) by and large is *self-explanatory*. It is as clear as sunshine in a clear summer day. By this *Ayah* Allah (SWT)¹² says that He created the Jinn and the humans for nothing else *except to worship Him*. Worshipping Him means: (1) *acknowledging* His existence; (2) *submitting to* (i.e. *obeying*) His *Criteria of prescription and proscription*, as embodied in *The Qur'an*, Allah's *true and unaltered Word*, and the *Hadeeth*.¹³ The *Hadeeth* and The *Qur'an* are as *inseparable* as a *living body and its soul*. Each *complements* the other, when The *Qur'an* *generalizes* the *Hadeeth* *specifies*, and the vice versa. Allah says:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ الحشر ٥٩

"And whatever the messenger gave you^b so let-you^z take it^x;

and whatever [he] forbade you^b a'n (regarding) it^x so let-you^z cease (*doing it*).” (S59:7)

It must be pointed out that it is *paramountly* important to know that Allah's worship is almost *all* for *the worshippers' own benefit*, as what is in it for Allah is their *obedience* to His command. Allah surely does *not* benefit from their *obedience*, *nor* is He *hurt* by their *disobedience*. He did *not* need them *before* creating them, *nor* does He need them *after* creating them. He is *completely Self-Sufficient*; He is *The Besought by all*; He is exalted in *Loftiness* and *Majesty*. Allah *needs none*, but *all*

⁹ *Ar-Rahman*= “الرَّحْمَنُ”. The word “الرَّحْمَنُ” is an *exclusive proper* name of Allah. It is also *one* of the most beautiful other *attributive* names of Allah. Various Qur'an-commentators have a *lot* to say about this *proper* name, the *sum* and *essence* of it *all* is as follows: as a *proper* name of Allah. The *Ayah* (S17:110) says: “Let-say [you]: you^z call Allah or let-call you^z *Ar-Rahman*, whomever that call you^z so for Him (are) the names *al-busna* (the-most-all-around-beautiful).” *Ar-Rahman* indicates *favor* and *help*, *clemency* and *generosity*, *goodwill* and *mercy* to *all* Allah's creatures (including even the *atheists*) *in this world*. As a *proper* name *Ar-Rahman* is *not* translatable *per se*. However it is used when *exhortation* by *admonition* or *reprimand* are called for. Moreover, associated with and *simultaneous* to such exhortation is a reminder that *Ar-Rahman* implies *hope*, *help*, *favor*, and *goodwill* *mercy* towards the one or ones being exhorted by such admonition. On the other hand the word “*Ar-Raheem*”=“الرَّحِيمُ” can be shared, as in the use to describe *anyone* who is “*multitudinous mercy doer*.” See the *Lexicon* attached to this *Translation*.

¹⁰ The letter “ن” in “يَعْبُدُونَ” by Arabic (*linguistic*) Rule, is called “نون الوقاية أو العمداء، حيث لا يُسْتغْنَى عَنْهَا” = “preventive ن” which when it *precedes* the *speaker's* pronoun “ي” the *speaker's* pronoun “ي” gets *omitted* as in “يَعْبُدُونَ” for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (*rhyme*). See *إعراب القرآن، لمحمود صافي*

¹¹ *Ayah*, The word, “*Ayah*,” (plural *Ayat*), has four *distinct* meanings, three of which *share* with the others some *common* features of a *marvel*—i.e. of evoking *great surprise*, *sustained admiration*, and *marked wonderment*. The fourth meaning is the fact that *eventually* (in *due course of time*) the *Ayat* will *empirically* be *shown to be true and correct*, for *each successive generation* *what it is appropriate* to it. See the *Lexicon* attached to this *Translation* for a fuller explanation of this *marvelous* and *meaning packed* word

¹² (SWT) = *Subhanaho Wa Ta'ala*. The word “*subhana*”=“سبحان” has *no* English equivalent *per se*. Wherever this word occurs it is *associated with a phenomenal work that Allah and Allah alone can do*. Thus, we probably can render this idea by saying: *we single Allah as excelling in all good qualities and that He transcends above all shortcomings and that He is unique and works uniquely*. The “*ho*” is a pronoun referring to Allah and “*Ta'ala*,” means He is *constantly in an elevated status above and beyond anything imaginable*.

¹³ *Hadeeth* is the *tradition*, or the *verbatim* statement of the Prophet and Messenger of Islam (SAWS), or *his actions*, or the *statement or action of some one else that the Prophet did approve or did not disapprove*.

need Him. His Singularity is unquestionable and His diety is undeniable by sound midnds.

This translator witnessed and lived, both personally and vicariously, the most *unfortunate* and tumultuous consequences of the tragic and criminal events¹⁴ of September 11, 2001 in the U.S.A. Having personally *participated* in various discussions of the aftermath of such events, and vicariously *shared* the many agonies and pains of those others who were *engrossed and entrapped* by those events, I became profoundly *affected* by such events and their consequences. The victims of those events are of different *nationalities* and *various religious* persuasions, including *Muslims* and *Islam*. I am emphatically convinced that all those victims had *nothing* to do with the presumed motives (*good, bad or indifferent*), of the perpetrators, regardless of the nature of those motives. The Qur'an clearly states that whoever kills *a person*, must *not* be for *retaliation* (*i.e. retribution*) *except only after due process of Law by the established authorities*; that *unlawful killing is equivalent to murdering the entire human race*. The Qur'an says:

﴿أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ ۖ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا ۖ وَمَن ذُكِّهَا فَأَحْيَاهَا ۖ فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا﴾ 5: 32

“Verily it^{x15} whoever [he] killed a self^w by other than a self^w or a corruption in the Earth^w so as if [he] killed the mankind together; and whoever [he] quickened it^w so as if [he] quickened the mankind together.”

(S5:32)

In another *Ayah* (*Qura'nic statement*), The Qur'an states in *clear* and *unambiguous* terms that every self^w draws the meed (*fitting recompense/requital*) of its^w *own* deeds, and *none shall bear the burden of another*.

﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾ 6:164

“And not ill-burdens a she-ill-burden-bearer another's ill-burden.”¹⁶ (S6:164)

In our judgment The Qur'an is the basis of all cases, as *it embodies and explains the entire creation: its origin, purpose and destiny*,¹⁷ *balanced cooperative living among the peoples in this world and salvation in the Hereafter*. Sound rationality, scientific progress, and *peace for all* emphatically supported by The Qur'an and its purport, as depicted by the following:

The genesis and bases for this *unique* English translation of The Qur'an The Supreme, as The *Qur'an* is the basis for all cases.

The criminal and unfortunate tragedy of 09/11/2001 *alleged* to be the work of *some* Muslims definitely *violated*, in *letter* and *spirit*, the teachings of The Qur'an. However, clearly it is *not* proven beyond reasonable doubt that such horrible and hideous acts *are* the *work of true and good Muslims*. Such acts are *completely antithetical* to Islam and its *humane, rational, and simply put divine teachings*. However, the *majority*, and certainly *not* all, of the American media is *biased*, overflowing with *assertions* and *presumptions* that *some* named Muslims were responsible, when in fact perhaps they were *victimized* and “*framed*” as the culprits by the *arch architects* of such a tragedy. Time will surely tell. The American media is owned and operated by vast vested interests, interests that tirelessly

¹⁴ I am fully aware that there are some “Muslims” who unfortunately do applaud the occurrence of the events and their likes in varying degrees.

¹⁵ This “it^x” is for the pronoun “هـ” in the “إِنَّ” *emphasizing the truth* of the matter *henceforth*. In Arabic “truth” is a masculine gender, hence it is truth^x.

¹⁶ The word “وَزَرَ” has *dual* meanings: (1) *heavy burden*, and (2) the *heavy sin*. Translated here as “ill-burden” as it is a burden which *heavily* burdens, unless properly handled. The “وَزِيرٌ”=vizier because he carries the *heavy burden* of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others. Thus, I chose to further *qualify* “burden” by the word “ill” as such qualification *really and truly best approximate* the seriousness of such a burden in reference. See اللسان.

¹⁷ In fact The Qur'an contains *myriads* of example after example to prove this case, but even contrary to this fact, if there were no other proofs but the great *Ayah* at the beginning of this *Preface*, it would have been sufficient.

claim to be *objective*, but, by and large, *it is far from that*. That is why in the rest of the world, especially the *Muslim* world and particularly the *Arab* world, the stories are quite different. There are myriads of *irrefutable* and *irreconcilable* facts¹⁸ that *contradict* and *invalidate* the American media *allegations*. We sure hope that sooner than later the facts about this criminal tragedy of 09/11/2001 will be *proven*, *exposing* the real perpetrators, for *Allah's sake*, for the *truth* and for *history* so that all will reach the *correct conclusions* and assign this *hideous* crime to its *real perpetrators*.

2. The currently in use English translations of The Qur'an are *very inaccurate*, myriadly giving the *opposite* messages/meanings of what The Qur'an says.

One year later, it was *necessary* for me to return to the U.S.A. Again personally and vicariously I had to experience the *consequences* of those events of 9/11. Normally, whenever I travel, I carry with me my personal copy of The Qur'an, in addition to a copy of its English "translation," *assuming that such translation was good*. This time, after having left my home country, and for unknown reason to me, I found myself with a copy of *only* the English¹⁹ "translation" of The Qur'an. It was sufficient for my *werdo*, *i.e. daily regular reading of a portion of The Qur'an*. Since I had to accomplish my *werda*²⁰ from this English translation, which contains the Arabic text, I could not help but glance, every now and then, at some translated passages. This experience certainly *startled* me and *alarmed* my mind. On second thought, it was *saddening* in some aspects and *embarrassing* in most others. The translation was *very inaccurate*. Time and again it *states* what The Qur'an does *not* say; also it *omits* what The Qur'an does say, or even worst, as it states the *exact opposite* of what The Qur'an says. Simply stated: the translation was *not acceptable*. It *unintentionally* violates the *integrity of the Qur'anic text*.

3. Apologizing for the shortcomings of the current translations of The Qur'an.

Currently in the U.S.A. and the Western World Islam and The Qur'an are almost daily topics of discussion. In the course of my discussions of Islam and The Qur'an, it was *inevitable* for me to *point out* the *unintentional shortcomings* in the various English translations of The Qur'an and to *apologize* for such an *anomaly*, to put it lightly.

My wife suggested that I should try to translate The Qur'an myself. I was receptive, as that is exactly what I was thinking of doing anyway. But the task is *absolutely monumental* and of *mammoth consequences*, to say the least. But there was no escape from it.

4. *Hadeeth* must be conveyed *verbatim*, so The Qur'an deserves the *same*, if not *preciser*, treatment.

There is a famous *Hadeeth* (*tradition/the verbatim statement of the Prophet and Messenger of Islam/his actions/the statement or action of some one else which the Prophet did approve or did not disapprove*) stated at the beginning of the *Introduction* of this work, that urges us all to convey, transmit, or translate all *Hadeeths verbatim*. I have noticed that the various English translators of The Qur'an *overwhelmingly* are not Arabs,²¹ a fact that instantaneously drove me to think that they did *not* have *sufficient* appreciation of the *exact* meaning the Arabic words of *The Qur'an* and their imports by way of *implications*, *connotations*, and

¹⁸ Here is not the proper venue to enumerate such facts.

¹⁹ I always carried this copy *assuming* (*admittedly without verifying*) that it is the *best* English translation.

²⁰ The word "*werdo*" or "*werda*" are *exactly the same* except for their *grammatical* place in Arabic.

²¹ I am fully cognizant of the fact that during the "golden era" of the Islamic Civilization, roughly corresponding to the "Dark Ages" of modern Europe, as there was *no* globally known America to speak of at that time, the contributions of the *non-Arabs* were and *continue to be salient and rather remarkable*. To this day and forever, such monumental contributions in all disciplines, including the exacting ones, like grammar and mathematics, are illustriously distinguishable. However, ancient Arabs as well as those that had contemporized the Prophet (SAWS) all spoke *correct* Arabic (grammatically and otherwise) by *instinct*. The *non-Arabs* deeply studied how to speak *correct* Arabic. They had *discovered* and so had *established* certain "*laws*" and "*rules*" of *discipline* and had *philosophized* the *proper* pronunciations and syntaxes. Thus, they were truly *outstanding*, far better than *most* of present day Arabs.

denotations in addition to what they impart explicitly. On second thought, I retorted by thinking that those were *noted* scholars who were *sincere* and *bent* on doing the *best possible* to achieve their discourse. May Allah reward them for their works, *whatever* it is? Given their penchant and sincerity why is it that their work of translation of The Qur'an is *inadequate* and *flawed*, i.e. *very imprecise*, to put it very mildly. As to the small minority of *Arab* translators of The Qur'an, I cannot find any good justification for them except an *inexcusable* "follower-ship," i.e. they allowed themselves to fall "preys/victims" to it. That is they found an *existing* "pattern" and *they simply followed it*, only adding their *idiosyncratic* marks²². Thereby they allowed themselves to fall into a *trap*. That is a *trap of ease*, as "follower-ship" is a lot easier than *diligence*, *innovation* or *origination*, where they have to *cope* with the *exacting* and *highly precise* language of The Qur'an, which contains *no synonyms*, in its *descriptions* and *conveyance* of *situations*, *messages* and *concepts*.

5. Allah willing, all Qur'an translators are winners.

However, Allah willing, *all* Qur'an translators are *winners* for their efforts, *doubly* when *right* and *singly* when *not* so right, as so stated in the *Hadeeth*. But, the fact remains that those *modern* scholars who had "translated" The Qur'an to English, for one reason or another, unfortunately *suffered from* or were *prone to various significant shortcomings and flaws*. In my judgment all that is clearly *emanating* from the fact that they, for one reason or another, all were *not loyal to the integrity of the translated text*. I say this, because in *all* those "translations" there is *hardly a sentence of two words or more* which *reflects the actual text* of The Qur'an. Here is why. The Qur'an uses a *precision language* in its diction²³. This *language* is embodied in the *most amazing choice of words* and their *seeming* synonyms, when in fact there are *no* synonyms in The Qur'an. Similarly, the verb-usage format: *present*, *past*, *passive*, *active*, *transitive*, *intransitive* or their respective *intensifications* all are *very telling*. Of course, the same thing applies as well to the *intensifications* of *adjectives*, *adverbs*, *objective/ subjective nouns*, and *prepositions*. Those translators take *no* heed of such facts, and so they do *not* reflect such facts in their "translations". And to make the situation even worst *interpolation*, *extrapolations*, and even *personal* interpretation (which may *not* be right) of The Qur'anic text stands, for the innocent or the unwary reader of such translations, as if it *were the Qur'anic text itself*. Consequently, the reader finds *utter confusion* as there is *total lack of heed* to the aforesaid facts. Obviously, no one who sets himself for a great and a noble task (*of translating The Qur'an*) would do so with *less than his best*. But once *intentionally* or *not* one falls into a "trap," if not a "folly," of ignoring the *verbatim* of The Qur'an, it is difficult to get extricated from it. May Allah forgive and amply reward those translators for their efforts, as they did what they did (I think) with the best of intention and sincerest of efforts²⁴. They stated that their intention is translating the "*meanings*" of The Qur'an. Yes, The Qur'an has *multitudes* and *multitudes of meanings*, but their "translations" were *not* translations, *by any stretch of the imagination*, of those *multitudes* of meanings or even a *single* one of such meanings. It is simply *not* possible. Because The Qur'an conveys *multitudes* and *multitudes* of meanings that are *cumulative* and *ever-increasing* as time and science progress. Their "translations" are at best, reflections of their personal *understanding/ interpretation* of the text of The Qur'an *at the time they were undertaking their task*. Clearly their personal *understanding/ interpretation* of the text of The Qur'an is flawed and inaccurate time and again. May Allah forgive them and reward them bounteously for doing their utmost of efforts.

²² As a Muslim I am fully aware of the *Hadeeth* which urges Muslims to try to find an "excuse" or a "justification" for any shortcoming by others, especially other Muslims, but the *enormity* of the case (as we are dealing with the *word of Allah* and conveying it to the best of our abilities) I honestly tried but still could not come up with an acceptable "excuse" or "justification."

²³ That does *not* mean we cannot translate The Qur'an *textually*, as what the Arabic proverbs says: "What cannot be achieved in *its full*, it's not to be missed in *its most*."

²⁴ This prayer of mine for those translators is my way of finding an "excuse" or "justification" for them.

6. Suspending my work and devoting my efforts for translating The Qur'an.

As a result of the aforementioned, I came to the conclusion that if we are to be very *careful, painstaking and loyal to the integrity* of the text with respect to the *Hadeeth*, of course The Qur'an is *more deserving* of a *preciser* treatment. Therefore, I decided to *suspend* my works²⁵ at hand, and *switch* for translating The Qur'an, hopefully, Allah willing, achieving *better/preciser* English translation of The Qur'an. Translation that, *En-Sha-Allah*, will *adhere to the integrity of the text* of The Qur'an, be *most careful* regarding the *unique* meanings of each word, each phrase and its syntax, each *prepositional* letter and its *unique meaning* as used in The Qur'an. By *success from Allah*, my *determination* for *accuracy*, and *adherence to the integrity of the text*, I hope a *closer* to the *letter and spirit* of the text of The Qur'an will be *achieved*, and thus an *accurate translation* of The Qur'an will be *gained*. Hence, I am proceeding, by Allah's leave, speed, and my *unconditional resolve* to *absolutely minimize (if not totally eliminate) all currently existing inaccuracies and unintended misrepresentations, due to faulty translations, interpolations or extrapolations* regarding translation of The Qur'an. Thus, *forthwith* I seek Allah's Assistance in my endeavor to *aright-guide* me and enable me to make the *best/precisest choice for the most correct and the best possible* English translation of The Qur'an. I pray for Allah to *accept* my work, *bless* it by His Grace and *favor it forever*, Amen.

7. Need for *transliteration* and *superscribed* words.

To begin, I should mention that the Arabic language is *brief and laconic*, especially with respect to The Qur'an and the *Hadeeth*. In such regards it is *very precise and elaborative, connotative, denotative, and designative*. It has a *plethoric (encyclopedic) supply of words unmatched* in any other language. Hence, *transliteration (with parenthetical explanation)* is inevitable. Also, *implicit and explicit pronouns* for the *singular, the double, and more than double*, in the *masculine* or the *feminine* formats, all play significant roles. Arabic language is *particular* about the *addressee* in terms of *feminine* or the *masculine*. So the anticipation of all difficulties involved as well as the actual translation of all other translations, I had endeavored and had *formulated and reformulated a table of superscribed words*, to *designate, distinguish and fulfill* various needs, such as: you^s = “أنت”, you^f = “أنتم”, you^y = أنتِ, for *singular feminine*, you^{y m} = “أنثنى”, for *plural feminine*, etc. Such a table is shown separately and a *must* to know for reading any part of my translation of The Qur'an The Supreme.

8. Four main categories of this work

Besides this *Preface*, there is an *Introduction* to this work, covering some important remarks about certain facts with respect to the *uniqueness* of the Arabic language, its great multitudes of *words* that are vis-à-vis The Qur'an *not* synonymous. Also its *prepositional letters (i.e. as used in The Qur'an)* and their *uniqueness, precision, and specificity* all are explained generally or specifically. And finally there is a *Lexicon* attached to this translation covering some *special words* with *specific meanings* and *elaborated explanation* as used in The Qur'an.

In my work I **relied, for English references, on the Merriam-Webster Unabridged Dictionary** and the **American Heritage Dictionary**. Also various Arabic references are listed separately.

We seek Allah's Assistance and blessing to reach everyone *participating* in this endeavor, Amen.

Abdulaziz F. Al Mubarak

²⁵ Thanks to Allah, by now, I have finished, except for the *final* reading of the last few chapters, the third and last volume of my book, *The Future World Order*. I was planning to proceed with my next two books, *Human Rights, Especially Women's Rights, In Islam*, and *The spread Of Islam By The Sword, A False Concept*.

Introduction

A MUST READING

For better understanding of the **bases** and **principles** of the **solemn** task of translating The Qur'an, whose **diction** is **absolutely unique, i.e. very rational and all-around comprehensive**, reading of this **Introduction** is a **must**, or at least Sections: 7 and 34-40 thereof. Yes, it may be a bit **long (37 pages)** but **necessary** and surely **not verbose**.

To begin with, we point to the well-known fact that **every** messenger of Allah was **Allah-empowered** by **unique miracles suitable for his time and people**. For example: Moses' era was **magic-mired**, and his rod had **outdone** the **ultimate magic** of that era. In Jesus' time it was "**medicine-prevalent**," and Jesus' **Allah's** empowered capacity to cure the leprous, the blind and even enliven the dead, all were **testaments** to his miraculous abilities, abilities **unavailable to any other human being**. So during Mohammad's (SAWS) epoch, **Arabic language** reached its **zenith** of **epical maturity** and **display** in terms of **poetry and rhetoric**. And here comes an orphan who lost his father at very early age, Mohammad (SAWS), and who is **analphabet (illiterate)** and surely **not** a **poet**, suddenly **becoming the ultimate master of the Arabic language, unparalleled and unmatched by anyone else**.

Arabic is the **language** of The Qur'an. And it is The Qur'an that **challenged** the Arabs to match it in **any way, form, or shape**. They **did not** and **could not** rise to the challenge. So, "**The Qur'an and its unique language**" **remain as the everlasting miracle for Mohammad (SAWS) to the end of time**. Modern sciences keep **proving the veracity** of The Qur'an as such sciences **develop** and **reach newer and confirmed heights**.

So based on the above, it is the **language** of The Qur'an that **was, is and will always be the factor** which **matters the most**, as it **veils future miracles**. So, it is **most imperative** to **adhere to the verbatim translation** of The Qur'an in translating The Qur'an.

Hence, this translation is **unique**, in that it is **totally new**. It is **unprecedented** in **form, contents, or characteristics**. For the **first** time in the history of translation of The Qur'an a **strict adherence** to its **verbatim, i.e. meticulously observing it. All others without exception, have remarkably ignored the verbatim translation** of The Qur'an, through **managed editorialization**. Thus they had **effected** to **unintentionally annul the greatest and most everlasting value and miracle** of The Qur'an, i.e. **its language**. For it is the **language** of The Qur'an which **bears and constantly manifests the multiple miracles in all fields** of human endeavors and knowledge throughout the history of mankind. So **this translation fastidiously adhered to its diction, even in mood and format**. This translation **relied on Allah's help first** and on **myriads of linguistic books** (lexicons, **distinctive** meaning of each word, **Qur'anic grammar** and **diction**, and **their implications**), **numerous** books of **interpretations and explanations** of The Qur'an, **many** books discussing The Qur'an

²⁶ The word "الرحمن" = *Ar-Rahma'ne* is an **exclusive proper name** of Allah. So, as a **proper name** it should **not** be translated. Just like *Allah* is **not** translated. **Nothing** in existence called *Ar-Rahman* except *Ar-Rahman*. **All names** should **not** be translated. *Ar-Rahman* is also **one** of the most beautiful **attributive** names of Allah. Various Qur'an-commentators have a **lot** to say about this **proper** name, the **sum and essence** of it **all** is as follows: as a **proper** name of Allah. The *Ayah* (S17:110) says: "let-say [you]: let-invoke you² Allah or let-invoke you² *Ar-Rahma'ne*, whomever that you² invoke so for Him (are) the names *al-husna* (the-most-all-around-beautiful)." *Ar-Rahma'ne* indicates **favor and help, clemency and generosity, goodwill and mercy** to **all** Allah's creatures (including even the *atheists*) in **this world**. However it is used when **exhortation** by **admonition** or **reprimand** are called for. Moreover, **associated** with and **simultaneous** to such exhortation is a reminder that *Ar-Rahma'ne* implies **hope, help, favor, and goodwill-mercy** towards the **one** or **ones** being exhorted by such admonition. On the other hand the word "*Ar-Rahee'me*" = "الرحيم" can be **shared**, as in the use to describe **anyone** who is "**multitudinous mercy giver**." See the *Lexicon* attached to this *Translation*.

and its *various aspects*. Also it included volumes of syntactical inflection of The Qur'an. Last but *not* least *utmost efforts* were exerted to ensure that: **since The Qur'an is perfect all-around, and that it is unique, sacred and supreme, so surely no editorialization of any kind was entertained. Hence no addition to, no deletion from, and no alteration of any part of its text is punctiliously maintained; thereby safeguarding its integrity maximally.**

The Qur'an is the *only single most: rational, authentic, reliable, credible, error-free, and unaltered* (in any way, form or shape) *divine Book* on the face of the Earth. The *various natural sciences*, each in its field of *factual (versus hypothetical)* endeavors, *overwhelmingly supports* it with every new "discovery," as such sciences progress over time. *All other books, i.e. without exception, do have errors, omissions, contradictions, inconsistencies, irreconcilable differences or all of the aforesaid,*²⁷ and clearly *cannot claim such a lofty-hallmark or scientific-support over the millennia.* The Qur'an is *the only infallible Book of divine-guidance.* The Qur'an is firmly and cordially suitable for the *entire humanity and its history, i.e. all peoples, all places, and all times.* It contains *vivid descriptions of all the principles of all the good, the bad in the Earth, and everything it contains as well as "how" to deal with it all, in the most rational and scientific ways.* The Qur'an's *thrust and tenor* may be stated as follows: (1) *generosity and honor from Allah to all of mankind.* (2) *An effective and enforceable plan for just, peaceful and cooperative living among all of mankind as a whole.* (3) The Qur'an conclusively affirms: **Islam is the religion which should be voluntarily embraced by all peoples, as no other religion would be acceptable to Allah in the hereafter.** The Qur'an clearly states:

"And whoever *yabtaghey* ([he] earnestly-quests) other than [the] Islam (as) a religion, so never (to be) accepted from [him] and [he] (is) in the Hereafter^w of the losers." (S3:85).

The Qur'an *categorically* emphasizes: "No coercion in [the] religion" (S2:256). This fact is among its *conspicuous hallmarks*. In short The Qur'an is a *treasure of all treasures* for the good and rescue of mankind in this *world and for salvation for those who accept The Qur'an in the Hereafter.*

The praise is for Allah and the thanks are for so many Muslim scholars who had over the millennia, spared no effort to *study and explain* The Qur'an in *multitudes* of ways and in the *minutest* of details, including comprehensively *counting* its: *Aya'te (statements), words and letters.* *All the aforesaid works are in Arabic.* And some *non-Muslim scholars* also had left their *remarkable imprints* in this sphere. And amazingly Muslim and non-Muslim scholars so far had (I am sorry to say) *failed/defaulted* to produce a *precise textual, i.e. verbatim, translation of The Qur'an in any language.* By *textual translation* I mean a *translation devoid of any: addition to/deletion from/alteration of its diction in any way, kind, shape or form, including its word formulation, e.g.: passive, active, intensive, infinitive, adjectives, genders, nouns, etc.*

A book as above described, even post *September 11, 2001* is **not** available in a **precise verbatim** translation. So that **everyone** will know what its diction **exactly** says **in full.**

If someone had reported that someone said so and so and if a reporter had *paraphrased* the speaker, the *speaker* or *his opponents* would openly challenge the reporter with respect to the **verbatim** aspect of the speaker's statement. And rightly so. However, in the case of The Qur'an its **sacred diction** had been **paraphrased**, and **rephrased** with significant **additions to, deletions from** and even **alterations of** its diction, including giving **unintentional exact opposite** meaning of what it says. In fact *all heretofore* known "translations" are **rather inadequate** and **highly flawed**. Cognizant of the fact that such "translations" are *not anywhere close to the exact text of The Qur'an*, so they called such translations as: "*Translation of the Meanings of the Quran.*" Such categorization is, sorry to

²⁷ In this connection the reader is highly urged to read the *Introduction* to the *1971-Version* of the King James Version of the Bible and what thirty-two *Christian scholars* assisted by *fifty* different denominations of Christendom world wide, and who worked for ten years, 1961-1971, and after having spent a budget of *fifty five million U.S dollars* to "clean" up the language of the Bible and what they finally had to say about their mission. In summary: they left the Bible as is, with all its flaws intact, as nothing that they could do about it.

say, **unintentionally rather presumptive**. As strictly speaking “**meanings**” of The Qur’an are *multitudes, cumulative and constantly augmenting*, depending on the *current scientific advancement*. So it is *impossible to comprehensively encompass them in even multiple compendiums*. So any of such “translations” is clearly *not a reflection of any one of those multitudes*. In fact such “translations” are **personal explanations** by the translator, and a very **flawed** explanation, because the translator did **not** really and truly have **deep and sufficient understanding of the Arabic vocabulary** of The Qur’an **nor any clue as to the: “tongue-Arabic” or “rule Arabic,”** as stated in The Qur’an. Also they all have a **confused** understanding between “**Qur’an-Arabic**” and The Qur’an in “**tongue-Arabic.**” As to the **conventional** meanings of certain words, as defined by Allah’s great Messenger, Mohammad (SAWS) they all had no choice but to abide by it. After all is said, anyone would be hard pressed to find **one** sentence of two words or more in **any** of those “translations” which **precisely** corresponds to the **exact** text of The Qur’an. This is rather striking and most astounding, yet not heeded by most. But I am sure eventually truth shall prevail.

May Allah reward all of those translators who had endeavored to their best to produce their works, however *flawed and inadequate* those works surely are. Nevertheless that was their best possible. **So they should be thanked.** But their works *must be corrected*, as we are dealing with *Allah’s Speech* for the good of *this world, its contents and salvation in the Hereafter*.

Currently The Qur’an is available in *inadequate/flawed interpretive* translations which clearly *unintentionally* do to The Qur’an *multitudes of injustices* and are *amiss, vis-à-vis its real text*.²⁸ This simply is **not** acceptable, given such an **enormously vital and great Book**.

The present work I am pursuing, Allah willing, will **remedy** the aforesaid **major and long-standing** shortcomings. *May Allah provide His divine-guidance for this translator of this enormous task regarding this great, in fact the greatest Book ever, Amen.*

To begin, let me dispose of, or I should say *dismiss* once and for all, a long standing *myth* at worst or a *misunderstanding* at best, among a good number of Muslims and even *highly educated non-Muslims* who dealt with The Qur’an one way or another and apparently never bothered to **verify** such a *myth/ misunderstanding*. The *myth/ misunderstanding* is that The Qur’an “*is untranslatable*” or “*should not be translated.*” So, perhaps this is one contributing factors, among others why there is **not**, until now a good **verbatim** translation of The Qur’an. For a while I tried to find the *origin* of such a *myth/ misunderstanding* victimizing so many peoples who should *know better, understand better, and reason better*. When proponents of such a *myth/ misunderstanding* are asked to provide a *proof* to support their claim, they become **nonplused**, and subsequently ramble, sometimes with gibberish.

It is a well-known fact that the great Messenger of Islam (SAWS) had his translator, Zayd Ibn Thabit, who translated the Messenger’s (SAWS) messages to the various leaders of his Time. Zayd Ibn Thabit had to learn the languages of the Persians, the Romans, the Ethiopians, the Coptic and even the Hebrews, in order to *verify* the Jewish quotations of The Torah, as they were/are **notorious** for misquoting. There is no true or a good *Hadeeth*, purporting that translation of The Qur’an is disallowable. The reason for such non-existence of such a *Hadeeth* is that it would be *irrational*. Clearly, *irrationality* is *absolutely antithetical* to the nature of Islam, its Messenger (SAWS) or The Qur’an, as *all* are of the *most sound rationality and good common sense* for all to appreciate. Thus, The Qur’an, the true Word of Allah, should be presented in the **precisest** possible translation to every living language, as Muslims are *commanded* to peacefully and with utmost wisdom **invite** all peoples to embrace Islam on **voluntary** bases. So how could intelligent people **embrace** Islam and be fully aware of it without reading its most vital Book, The Qur’an? Such a reading would best be in **their own language**, or a **most authentic and precise**

²⁸It is a matter of fact, liked or disliked by anyone, that the English language over the last three centuries or so is the *dominant* language in the world. There *was*, there *is* and there *will be* no excuse for the Muslims, especially the Arab-Muslims not to translate The Qur’an in a *most befitting* way.

verbatim translation. And sequel to that **everyone** will know that to worship Allah by The Qur'an such worship must be **rendered** in **Arabic**, the **original** language of The Qur'an. Hence, there is *no*, as there *could not be*, any *rationale* for the *myth/misunderstanding* to continue.

However for the task at hand, perhaps the best thing to **begin** with is to quote the following good *Hadeeth* in which Prophet and Messenger of Allah, Mohammad (SAWS) said:

نمط لترجمة نصية (Textual/verbatim translation version)

”نَضَرَ اللهُ امرءاً سمع مقالتي فوعاها ثم نقلها كما سمعها، لربما ناقل فقه لمن هو أفقه منه“
(حديث صحيح)

A. Brightened Allah a [he-]human²⁹ [he] heard my statement then [he] cognized/retained³⁰ it^w; afterwards [he] conveyed it^w as [he] heard it^w; Surely possibly a conveyor of a *Feq'hen*³¹ ([he] conveying it) for whom [he] has more *Feqh* than him.”

True *Hadeeth*³² (contents in parenthesis are added).

نمط لترجمة بتصرف (Managed translation version)

B. “May Allah please a person who had heard my statement, understood it and conveyed it *verbatim*, perhaps to some one of a greater understanding”

The above are two translation *versions* of the *same Hadeeth*-statement. Version (A) is *emphatically faithful to the integrity of the text*, and version (B) is a *managed* translation, i.e. *adding to and/or deleting from it or paraphrasing it to facilitate its understanding*. Proponents of version (B) surely contend that it conveys the “message” *more readily to the common reader*. They hurriedly add: version (B) not only it *facilitates* but it encourages *more* Qur'an readership among the populace, which in turn ultimately *may*, just, may, make *more converts* to Islam. Clearly the intention is great. But the point is it does *not* comply with the above *Hadeeth*.

In fact there is a more *illustrative Hadeeth*. It is the *Hadeeth* for **sleeping**, which Mohamad (SAWS) taught it to one of his companions, in part it says:

“...and Your Prophet which You had sent.”

When the companion repeated the *Hadeeth*, to ensure his memorization of it, he said: “...and Your Messenger which You had sent.” Here Mohammad (SAWS) interrupted and said: “...and Your Prophet which You had sent.” See *Hadeeth* Al-Bokhari 247.

Returning to version B, there are numerous *disadvantages* to version (B), here is a *short* list:

- It is *emphatically unfaithful to the integrity of the text*, through “editorial” additions, deletions or paraphrasing. Such unfaithfulness is surely *unacceptable*.
- It surely is *unequivocally presumptive*, i.e. *such translation unabashedly alters the original text*.
- The texts of The Qur'an and the *Hadeeth* are either *divine* or *divinely inspired*, and thus are *infallible*. They are *just and faultless* for *all* peoples, *all* places and *all* times to come *till the end of time*. Therefore, no individual or group can claim to possess the *divine foreknowledge* to fathom the *serious consequences* of any alteration of the text over time in *any way form or shape, including the formulation of the Qur'anic words/phrases*.
- As *Time* progresses *newer* meanings do come to light from those texts, a fact which will be *lost* if the texts are *altered*. Such a phenomenon happened during the life time of Mohammad (SAWS) and will continue to happen to the end of *Time*.
- Any immediate advantage that *might* be attained, sequel to its *textual alterations*, is certainly *not* worth the damage imparted by such an alteration, especially on the long term.

²⁹ The word “المرء” is *exactly* “the he-human.” It is *not* the same as (a) “الإنسان”=the human or (b) “الرجل,” = could mean: (1) the *man who matured* or (2) he *who walks on two feet*; or (c) “الشخص”= (1) the male human; or (2) a *human specter*, male or female, seen from afar, day or night, (3) a human of a specific *entity*, a *male* or a *female entity*, (4) the *body of a human when standing*. See *الهادي، للكرمي، أو اللسان أو التاج*

³⁰ The word “وعى” has a *double* meaning: (1) *cognized* and (2) *retained*. In this context *both* are needed.

³¹ The word *Feqh* is an Arabic word that does *not* have English equivalent in terms of *Sharey'ah*. However, in general it means *deep understanding*. But, in terms of *Sabre'yah* it means the *deep understanding of the Sharey'ah Laws*, the *Hadeeth*, and the *personal capacity to discover and derive newer meanings and applications beyond the apparent textual meaning or meanings of a given Hadeeth or Ayah for various situations*.

³² *Hadeeth* is the *tradition*, or the *verbatim* statement of the Prophet and Messenger of Islam, or *his actions*, or the *statement or action of some one else that the Prophet did approve or did not disapprove*.

- (f) Clearly the *originators* of both The Qur'an and the *Hadeeth* are *fully qualified* to determine whether or not a given text requires *any* alteration to "fix" it for the best-way to convey it or convey its intended message. Had there been a need for such a requirement the need would have been fulfilled to begin with by the originators.

What must be remembered with respect to the texts of The Qur'an and the *Hadeeth* is that *both* are *lofty and perfect all around*. Therefore, *at least* to their *minimum* level *all* peoples must *ascend* or *try to ascend* rather than subject the text of either to any *stooping down* to a common or base level for the sake of "more readership."³³ Clearly some readers are sufficiently astute or say are endowed with the proper capacity to read and understand such texts. Some others may not be so endued. This is quite natural. So, those who are not so endued should ask those in position of knowledge. For Allah directs all of us to ask if or when we do not know: Allah says: "so let ask you^z the *Thekre's* (*Qur'an's/Book's*) folks^w if you^c were not knowing." (S16:43). Clearly we do not hesitate to ask people of knowledge in their field of endeavor. Similarly if someone does not clearly understand the Qur'anic diction or the *Hadeeth* parlance, then it is perfectly normal, in fact it is *strongly recommended*, for such a person to ask the *proper* people in their fields of endeavor, as there are *multiple* specialists in the Qur'anic text and the *Hadeeth* parlance.

1. Newer meaning or application of *Hadeeth* by *Feqh*; also The Qur'an imparts newer perspectives/meanings over time

The above-mentioned honorable *Hadeeth* exhorts/urges us to convey the statements of Allah's Messenger (SAWS) *verbatim*. Without doubt, a *Hadeeth* is (*wisdom*), hidden or apparent, known by the majority or just a few. Therefore, conveying Allah's Messenger (SAWS) *Hadeeth verbatim* to others is most **vital**. That is because there could be *another* scholar who is *more capable of discovering/ discerning/ deriving newer ideas and applications* in the *Hadeeth* being conveyed *not* apparent to the conveyer. Time and again this **proved to be true**.

Similarly, with respect to any *Ayah*, the *unfolding of time* and the *progress* of human *scientific knowledge* will surely uncover and impart *newer* meaning or meanings of the *Ayah* or *Ayat* (plural for *Ayah*), as *had happened* and *continues* to happen time and again over the years. There are *myriads of illustrative examples* in The Qur'an as shall be evident later on, or from the study of The Qur'an to prove this case. Often, the *newer* meaning or meanings of certain type of *Ayat* (Section 2 next) expounded by a scholar at a given time *may or may not be readily acceptable/ understandable* in his *current* era.

2. Two types of *Ayat*, *Muhkamat* (*clear, eternally unchanging*), and *Mutasha'behah* (*allegorical, and imparting newer meaning over time*)

The Qur'an is Allah's Speech. Obviously Allah possesses *foreknowledge* of the *past, the present and the future alike*. Therefore, Allah is *not* encumbered by the elements of *time, space* or the *experiences* that derive from either or both combined. Thus, Allah's Speech is *eternally and forever right and correct*. **Allah's Speech is the right and the truth**. Given the aforesaid facts and Allah's saying, that there are *two* types of *Ayat* in The Qur'an:

﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ﴾ آل عمران: ٧
 "He Who descended on you⁸ The Book^x of it^x (*are*) *Aya'tton*^w (*Qur'anic statements*) *Muhkamat*^{w34} (*firm/eternally unchangeable*)^w they^y (*are*) The Book's mother;^w and others (*which are*) *resemblers-she*.^{ym33}" (S3:7)

2A) The *Muhkama'to* (*firm and eternally unchanging*) *Ayat*.

The *Muhkama'to* are those *Ayat* that *address*: (a) The *Singularity* of Allah through the various messengers; (b) Define the *Halal* (*the allowable*) and the *Haram* (*the disallowed*) by the *Sharey'ah Law*, Islam. (c) *How to worship* Allah, according to the *Sharey'ah Law*. The

³³ In fact The Qur'an in its Arabic format is *not*, yes I say *not*, *clearly understandable* by most, yes most, present day Arab-Muslims let alone non-Arab-Muslims. This is very unfortunate fact. That is because *overwhelmingly* such Arab-Muslims had, for one reason or another and for a *very long* time now, *forsaken* communicating by means of *proper formal* Arabic.

³⁴ See the *Lexicon* attached to this *Translation* for a detailed explanation..

Muhkama'to are *categorical* and *informative* statements. Hence, they are the *bases* ("Mother") of *The Book*, *firmly constructed* and *are everlasting*, i.e. *forever not subject to any change or newer interpretation*. The Messenger(SAWS), his companions, and the scholars of the *Sunnah*³⁵ had *thoroughly elaborated* on the *Muhkama'to*; and since they are *firm and everlasting*, there is no need for any further discourse regarding them.

2B. The *Ayato* the *Mutashabeha'to* (*allegorical/analogous, importers of newer meanings over time*).

On the other hand the *Ayato* the *Mutashabeha'to* are *allegorical/ analogous* which *impart different meanings over time*. Although *similar* in so many aspects, yet *each* imparts a meaning or *multiple meanings over time*. They make up *most* of *The Qur'an*, for reasons discussed in Section 2C.

2C. The *Ayato* The *Mutashabeha'to* make up *most* of *The Qur'an*.

The *Ayato* the *Mutashabeha'to* are more **numerous** in *The Qur'an*, as *Halal* (*that which is allowable*), a direct *favor* from Allah *to* and *for* the humans, is more prevalent. In fact Allah SWT *karrama* ([He] *generously/gratuitously bestowed countless boons/blessings upon and ennobled*) Adam's sons and absolutely *favor*ed/*preferred* them over many of His other creatures. Allah says in *The Qur'an*:

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ... وَفَضَّلْنَاهُمْ
عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا﴾ الإسراء: 70

"And *laqad*(*verily, already and affirmatively*) *karramnd*³⁶ (*We generously and gratuitously bestowed countless boons/merits upon and ennobled*) Adam's sons.....and We *favor*ed/*preferred* them over many of whom^p We created *tafdheelan*³⁷ (*absolute favor/preferment*)."
(S17:70).

3. To begin with consider Allah's creation of man.

3A. The *Qur'an* says: Allah created Adam *directly* with His Own [Both] Hands:

﴿...لَمَّا خَلَقْتُ بِيَدَيَّ﴾ ص: 75

"...for what I created by My Both Hands"^w (S38:75)

When something is very dear/important to one, one attends to it *personally*, i.e. *not delegate* it to others. There is no greater *boon/favor and ennoblement* than Allah attending to man by creating him by His "Own [Both] Hands."

3B. Also Allah created man in *ahsa'ne*(*perfectest and beautifulest*) stature:

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾ التين: ٤

Laqad(*verily, already and affirmatively*) We created [the] mankind in "*ahsa'ne*³⁸(*perfectest and beautifulest*) a stature". (S95:4)

3C. Allah erected/set and enlivened Adam by blowing in him *directly* of His Soul:

﴿سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوْحِهِ﴾ السجدة: ٩

"...*sannwaho* ([He] *erected/ evened/ set him*) and [He] blew^w in him of His Rou'he (Soul) "^w (S32:9).

3D. Allah ranked Adam rather high and ordered the angels to kowtow for him:

﴿وَإِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِآدَمَ فَسَجَدُوْا﴾ الكهف: ٥٠

"And *edh* (*when/ since*) said We for the angels: let-kowtow you^z for Adam; so they^z kowtowed." (S18:50).

³⁵ *Sunnah* means: way/method/system, the saying(s) or action(s) of the Prophet, Mohammad (saws), or such actions/sayings by others that were *sanctioned* by the Prophet (SAWS).

³⁶ Among the multiple boons are: created in *absana* (*perfectest and beautifulest*) statures; eat with their hands- i.e. *not* with their mouths as other animals, *have a pronounceable language*; are *empowered* over most other creatures- those creatures are for their *benefits*; each is *enabled* to have *rational capacity* to: (a) Obey Allah; (b) *Disobey* Allah; (c) Have *full foreknowledge* of the consequences-(a) *rewards* or (b) *punishments* for one's deeds/says. And *most* is that Allah *absolutely favored/ preferred and ennobled them over many of His other creatures*.

³⁷ The "*تفضيل*" is infinitive noun! So, here the word "*absolute*" is to *intensify* "favor!" I believe that the "*التفضيل*" is by way of "*favor*" in the sense of "*prefer*" or *preferment*.

³⁸ There is no English word for *احسن*=*ahsane*. Both words *perfectest* and *beautifulest* are in their *adjective* sense.

3E. Allah made man as *His vicegerent* in Earth, with all attending responsibilities.

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِیْفَةًۙ﴾ البقرة: ٣٠

"And *edh* (*when*) said your^t Lord for the angels: verily I am making in the Earth^w a vicegerent^{x39}" (S2:30).

3F. Allah *created and subjugated whatever* in the Earth and the Heavens, altogether for His vicegerent, as attested for by the Ayat of The Qur'an:

﴿هُوَ الَّذِىْ خَلَقَ لَكُمْ مَا فِى الْاَرْضِ جَمِیْعًاۙ﴾ البقرة: ٢٩

"He Who (*had*) created for you^b what (*are*) in the Earth^w together." (S2:29).

﴿وَسَخَّرَ لَكُمْ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ جَمِیْعًا مِّنْهُۥ﴾ الجاثية: ١٣

"And [*He*] subjugated for you^b what (*are*) in the Heavens^w and what (*are*) in the Earth^w together from Him". (S45:13)

3G. Because in *each* person is a *direct "blow"* from Allah *making-up* (his/her) *soul*, thereby *enabling each* to have *active capacity* to:

(a) *Obey Allah*; (b) *Disobey Allah*; (c) Have *full foreknowledge* of the: (a) *rewards* or (b) *punishments* for one's deeds/says. That is he/she is a *master of own deed/says*, and therefore *full bearer* of the consequences, i.e. *responsibility*.

4. Based on the above (3A-3G) Allah *established* man of the Earth, *deputized* him to *develop* in it and *develop* the Earth, a huge responsibility. Allah says in The Qur'an:

﴿هُوَ اَنْشَأَكُمْ مِّنَ الْاَرْضِ وَاسْتَعْمَرَكُمْ فِیْهَاۙ﴾ هود: ٦١

"He established you^b from the Earth^w and *ista'amarakum*⁴⁰ ([*He*] *deputized you^b for development*) in it^w;" (S11:61).

5. Allah *wanted His vicegerent* in Earth, as He *deputized him for development* in it, to *voluntarily go* for the *everlasting hereafter*, *not the transitory-beguiling world*. But *unfortunately* through the *recalcitrance* of a great many peoples, peoples of the secular-West, *chose* otherwise, clearly to their great *eventual detriment*.

It is worthy to note here that the glorious *Ayat* says: "*in* the Earth," while most, if not all, translate that as "on Earth" or "on the Earth." In fact "*in*" is the correct one, as it is scientifically more *inclusive*, as everything really and truly is *in* the Earth and *not* on it. Everything is *within the physical landmass* of it, including the multiple layers of its atmosphere. We walk *on the land surface* of the Earth; but we are *in the Earth's atmosphere*, like the fishes are *in* the sea. To be *on* the Earth one has to go above its atmosphere. This is a *noteworthy modern scientific phenomenon* The Qur'an so *long ago* had established this *modern and scientific fact recently discovered*. Another phenomenon:

6. *Changing meanings of some words in The Qur'an through scientific progress.*

﴿غَلِبَتِ الرُّومُ * فِىْ اَدْنٰى الْاَرْضِۙ﴾ الروم: ٢

"(*Had been*) worsted the Romans; in *adna*⁴¹ (*near-by/ lowest land of*) the Earth^w"⁴². (S30:2)

The above *Ayah* clearly states that the Romans were defeated in "*adna*" of the Earth. At the time, when this *Ayah* was revealed, the Arabic word "*adna*" was understood to be: "close or near-by." However, *linguistically* the word *also* means *lowest* (with respect to *altitude*). Through modern science, which we *now* know, the *specific place where* the Persians had defeated the Romans (in 614-15 AC) is on a land which is *below sea level* and it is actually *the lowest land surface* (in terms of *altitude*) on the *face* of the Earth. Altitudes are measured starting with sea level to be zero. However, there are land

39 The word "خليفة" means: (1) a *vicegerent*; (2) the one that *replaced* another who was *before* him. For example: Allah made *each generation to follow or replace another*. The word "خليفة" is a *masculine* and the "خليفة" is for intensification as in علامه. See كتاب التفسير، مثل: تفسير البضاوي وروح المعاني لـالوسى

40 That is He called on you to *develop your selves and develop the region of your abode*, and the Earth.

41 The word "*adna*" means: (1) near-by, (2) lower most land spot.

42 The word "الارض" could mean: the land or the Earth.

surfaces of the Earth that are *below* sea level (e.g. in present day Holland and Jordan). Therefore, early in the 7th century AC, the above *Ayah* meant to the people of that time, the *location* where the Romans were defeated was on “the land *close or near-by*” was *correct*, because *then* the scientific altitude was *not* even known or knowable. Now, that is *fourteen centuries* later, the modern and scientific knowledge is that the Romans were defeated on a land that is *lowest* in terms of land surface and in terms of *altitude*. Of course, *both* meanings (the old and the new) are *correct* and *valid*. Clearly, only Allah, The Omniscient, can make such choice of words that could impart *different meanings* at *different times* yet are *everlastingly right and correct*, even if they assume totally *unrelated* aspects and contexts throughout the ages. The aforesaid proves the *veracity* and the *divine* nature of The Qur’an beyond any reasonable doubt. Such *characteristic applies only to The Qur’an*. And such can and does stand the tests of time and rational scrutiny.

6A. “*dharrah’s*” weight of good or evil shall be seen.

Another example is in *Surat az-Zelzalah, Surah 99*, (The Earthquake). This *Surah* contains two *Ayat* that say on the Day of Judgment all personal deeds will come in for accountability, no matter how *tiny*. The two *Ayat* speak of the *tiniest* weight imaginable that of a “*dharrah*” (*baby ant/atom/speck of dust*):

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾ الزلزلة: ٧-٨

“So whoever [*he*] works a *dharrah*’ten’s^w (*small ant’s/an atom’s/speck of dust*)^w weigh (of) *khayran*⁴³ (*desirable/worthiness/goodness*) [*he*] sees it^x; and whoever [*he*] works a *dharrah*’ten’s^w weight (of) evil [*he*] sees it^x” S99:7-8

At the time of the Messenger and Prophet (saws), the *smallest and tiniest* known weight was that of a *baby ant*, in Arabic “*dherrah*.” However, at the *present* time the same *identical* word “*dharrah*” designates and stands for the word “*atom*.” Clearly the *old* and the *new* meanings of the word “*dharrah*” are not same, but still the overall meanings *apply* just as well in both cases. Thus, an old translation of the word “*dharrah*” would say the weight of a “*baby ant*.” And a *current* translation would say the weight of an “*atom*.” In both cases the translations, although different yet, would be *correct and applicable*. This clearly imparts the *foreknowledge* and *miraculous* nature of The Qur’an on *linguistic* as well as the *scientific* bases. No human being could have the *foreknowledge* of the facts or such a *linguistic* acumen.

The above *Ayat* imply two salient factors: (1) the meaning of an *Ayah* acquires *additional newer* meaning over time, although it *retains the same identical text*. (2) An *Ayah* of such a nature does prove the *miraculous character* of The Qur’an, as *no other book* can claim such a merit, proving that The Qur’an is *definitely* Allah’s Speech.

Devoid of any bias, any rational person would surely see that The Qur’an, in light of the above two examples, of which there are multitudes and multitudes of their similars in The Qur’an, *individually* or in *combination* with others like them, prove beyond any reasonable doubt that The Qur’an *is* the true Word of Allah. In modern times many scientists were simply *amazed* upon discovering in *their fields of study* how The Qur’an states *fourteen centuries* ago in most scientific and vivid terms their *recent* discoveries.

7. Ultimate aim of any *proper* translation of The Qur’an *should be adherence to the full verbatim or direct transliteration of the translated text.*

Texts of The Qur’an or *Hadeeth* parlance besides being **sacred** bear **apparent** and **hidden** meaning(s), meanings which only **elapse** of time will **reveal** them. Thus, **translating** either one to **another** language, **if** the **recipient** language has the **appropriate corresponding terms** then a **full verbatim** translation is a **must**. If such **correspondence** is **not** available, a **most likely situation**, as the **recipient language** **lacks** the **terms**, then a **direct transliteration** is the **only alternative**. Why so? See 7A next for elaboration.

7A. Maintaining the *sanctity* and the *integrity* of the *sacred/meanings packed* texts.

⁴³ The word “خيراً” = “*khayran*,” and grammatically inflected “*khayren*” or “*kharon*” all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely “خير.”

When translating Qur'anic texts or *Hadeeth* to other languages, it is **imperative to maintain** the **integrity** of the text (in letter and spirit). That is **not** to engage in any **addition to, deletion from, or alteration of** their respective texts, through *interpolation, or extrapolation* (personal conjectural inferences, “editorials,” commentaries or interpretations). Also translators **must refrain** from using **adjectives or adverbs for nouns, transitive verbs for intransitive ones**. As words of The Qur'an or the *Hadeeth* in the **original text** convey **an apparent meaning and likely there is a hidden one too**. Remember the Hadeeth for **sleeping** (D4 above) and how Allah's Messenger (SAWS) was **emphatic vis-à-vis verbatim**.

A word of cautionary reminder.

8. Hurdles impeding *translation* from the aspect of the *Arabic language*:

Before we proceed *further*, here is a word of *caution* and a *reminder*. The Arabic language is famous for its expressions of *precision* and *exactness*, *eloquence* and *elegance*, *brevity* and *terseness*, *homogeneity* and *rhyme for adornment and proportion* all are *hallmarks* of it. Also, *figuration* and *substitution*, *analogy* and *parallelism*, *compensation* and *assimilation* all are speech constructs *ubiquitous* in its literature. The aforementioned are only *some* examples describing how *lofty* and *magnanimous*, *splendid* and *superb* the Arabic formal diction is. The Qur'anic diction had elevated Arabic language to *even far higher* level of excellence and elegance. So to translate from formal Arabic to any other language is extremely difficult, but with *patience*, *diligence* and *innovation* it is *not* impossible.

9. Qur'anic diction is *beyond replication*, in *any language*.

9A. the above facts are among the reasons why Allah had challenged *all* the Arabs *individually* or *collectively* to produce even a *small* portion the *like* of The Qur'an (S17: 88), a challenge the *masters* of Arabic language had **failed** to meet. Thus, any translation could *not* be a *replication* of The Qur'an. Any translation will surely lose the *exquisite givens of the captivating rhyme and elegant eloquence* of such diction in its original Arabic.

9B. Following is one of multiple examples of Qur'anic *brevity* and *terseness*:

“Both were, [both] eating the food” S5:75 = المائدة: ٧٥ ﴿كَانَا يَأْكُلَانِ الطَّعَامَ﴾

In *two words*: “يَأْكُلَانِ الطَّعَامَ” The Qur'an replies *profoundly* and *conclusively* to those who *claim* that Jesus and his chaste mother, may Allah be pleased with both, are *deities*. The Qur'an says: “Both were [both] eating the food.” (In English “both” is *redundant*, but *required* in Arabic). Consider the following facts:

- (a) Stating that “both were eating the food” is clean, mentionable and undeniable fact. However, (b) by inference/implication that means *each* had a *need* to (c) *eat* and thus (d) *another need* to (e) *excrete*, as both were real and perfectly normal alive **humans**.

So, both were (f) *like* the rest of the human beings, i.e. *dependent* on *external* factors for their *subsistence*. Hence, if they did *not* eat they would (g) *perish*.

Therefore, if they were “*deities*” (a) through (g) above would *not* apply to them.

9C. Thus, out of this beautiful *terse* Qur'anic expression, one can come to at least the aforementioned reasonable *conclusions* that are rather *confounding* to any reasonable claimer of *deity* for either *Jesus* or *his chaste mother*, May Allah be pleased with Jesus and his chaste mother. Amen.

10. Allah *honored* the Arabic language by *choosing* it for His Speech.

Arabic language is unlike other languages, in that it is *conjugationally rational*. From its verbal roots one can conjugate/inflect such roots to derive/form the desired verbs, adverbs, adjectives, nouns: passive or active, nouns for palaces or times of action, plural of paucity or multiplicity, etc, etc. Thus, Arabic language is rather *terse* and very *descriptive*. It is *eloquent* and *elegant*. So, Arabic language has special pre-requisites in format and construct. Because Allah *honored* the Arabic language by *choosing* it for His Speech to humanity; so when translating His Speech to any other language, the *recipient* language must be *complemented* and made to *comply* to The Arabic *construct* and *format*, in

many respect, such as: “precedence and postponement”=“التأخير و التقديم”, as that **changes the meaning**. For example:

= "...and[you^s]see the *folka^x* (*ship/ships*)^x plowers in it^x; (S16:14), مواخر فيه،

Or

= "...and [you^s] see the *folka^x* (*ship/ships*)^x in it^x plowers"; (S12:35). فيه مواخر.

Another example is that of usage of *particles of prepositions*, such as: مع=with, or إلى=to, or ب=by. In Arabic such particles have *vital explicative* and *significant implicative* meanings.

Here is an illustration:

I secluded *with* the king. I secluded *by* the king. I secluded *to* the king.

With = the king and I are of *equal ranks*. Neither has power over the other.

By = I am of *higher rank* than the king, e.g.: *I am his emperor*.

To = I am of *lower rank* than the king, e.g.: *I am his subject*.

In fact, even a vowel could change the meaning. Consider: الحِمل =external load and الحمل (with a *fatha* on the ح=baby in the belly).

11. Hurdles impeding translation of The Qur'an vis-à-vis *recipient* language.

Additionally, there are hurdles vis-à-vis the *recipient* language, such as English, the subject of *this* translation. Among such hurdles is the fact that in the *recipient* language (*English*, for example) the corresponding *precision and availability of vocabulary is not adequate*, let alone *sufficient* in myriads and myriads of cases. (See Section 9 below, for elaboration).

Despite the above facts (Sections 1-7), we should try our best, by *diligence, patience, and innovation* to translate The Qur'an into other languages conveying *what* The Qur'an *exactly and precisely says*. Because *all Muslims are duty bound to convey the precise message of The Qur'an*; and a *prerequisite* for that *is to put forth what* The Qur'an *exactly says* in the *precisest* of terms. So we *translate* and/or *transliterate* (with *parenthetical explanations*), and *supplement* the *recipient* language of this magnanimous Qur'anic diction through *hard-work* and *originality*. See Section 39 to come, for suitable *innovation* and *originality*.

Finally, *translation* of The Qur'an is *unlike* any other translation. Clearly it *cannot be*, as stated earlier, a *replica* of The Qur'an in *another* language. But it should *precisely conform to its verbatim*, i.e. *without any addition to, deletion from or alteration* of its diction. So that others will know what The Qur'anic text *precisely and exactly says explicitly and implicitly*.

And now back to our main topic: *the ultimate aim of translation* of The Qur'an.

A Prelude

Translation= “ترجمة.” To *translate* means to *precisely render* a statement of a certain language *into another language*, with all the attending *implications, inferences, connotations* and *denotations*, etc. to the maximum extent possible. For example the *Ayah* of (S3:139):

﴿وَلَا تَهِنُوا وَلَا تَحْزِنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ آل عمران: ١٣٩

“And let not *ta'heyno*⁴⁴ (you^s: *weaken/love the world and have a dislike for death in the cause of Allah*) and let not sadden you,^z while you^f (are) the *a'alawna* (*uttermosts/uppermost-ones*), if you^b were believers”.

Interpretation= “تفسير” On the other hand it is to *interpret* or to *explain*, from for example: a *traditional, personal, philosophical*, or a *general* point of view, the *meaning* of a statement, which could even be in the *same* language. Taking the above identical *Ayah* translated *interpretively* with some *personal overtones*, it is rendered by some *well-known* “translators/scholars” as follows:

“So do not become weak (against your enemies), nor be sad, and you will be superior (in victory) if you are indeed (true) believers.”

⁴⁴ The word “تَهِنُوا” is rooted in “وَهْنٌ، أو وَهَنٌ. فَوَهَنَ أَي ضَعُفَ، أو صَارَ بِهِ وَهْنٌ” والوهن هو الضعف وعدم القدرة على بذل الجهد. والوهن أيضاً، كما حدده صلى الله عليه وسلم، هو حب الدنيا وكرهية الموت في سبيل الله ووَهْنٌ أَي صار وَهْنًا أو وَهِنًا أَي ضَعِيفٌ لَا يَقْوَى عَلَى بَذْلِ الْجُهْدِ. لذلك وَهَنَ وَ وَهْنٌ كُلُّ وَاحِدَةٍ تُوَصِّلُ الْمَعْنَى ذَاتَهُ. أَنْظَرَ الْهَادِي. Therefore, the word “تَهِنُوا” linguistically has several meanings, relevant to us here are: “(1) weaken you. (2) You love the world and have a dislike for death in the cause of Allah’s cause.” In English there is *no* way to express the word “تَهِنُوا” in one word *per se*. Hence, “تَهِنُوا” is best rendered, in my opinion as indicated above.

This type of *interpretive* translation is discussed more elaborately in Example # 2 of Section 25 to come. Clearly such *interpretive* translation does *not* adhere to the *integrity* of the translated text nor really and truly says what the text states, denotes or connotes.

12. Interpolations are *necessary*, but to a bare *parenthetical minimum*.

Of course, translation may require *interpolations*, *but only parenthetically* by way of:

- (i) *Inserting linguistic* or even *stylistic necessities* (a word, or two, a prepositional article, or even short phrases) that *are inevitable* but *distinctly* manifested from the main text, by, for example (a) *italicized* parenthetical enclosure, (b) *italicized transliteration* or (c) an *explanatory footnote*, etc.
- (ii) Also, Arabic words have *latent* (hidden) *pronouns* and many words have *inferential*, *implicative*, *denotative*, or *connotative* intimations. For instance, take the word: “*Kataba*”=“*wrote*.” From the word “*wrote*” in English it is *not* possible to know *who* is the *writer per se*? In Arabic the writer is *obvious*. The writer is a “*he*,” *not a she*, *not they*, *not it*. So, in such a case the “*hidden*” pronoun must be indicated, in a square bracket and *italicized*, such as: [*he*], so that there is *no room* for *any ambiguity* as to the *identity of the pronoun*; because the *entire Qur’an* is *free from any mistake/ambiguity whatsoever*.
- (iii) Also, in order to maintain normal *linguistic* inferences and implications or even *stylistic patterns* or *flows*, *parenthetical expressions* are *unavoidable*. However, *parentheses* and *their contents* must be kept to the *absolute minimums* definitely *not* for *personal interjections* of *interpretive* contents as such *contents* when *necessary* belong to the *footnotes*.

13. Extrapolations should be *marginal*, and *only for the footnotes*.

Extrapolations are *inferences/estimate* by *extending/projecting known information*. So, all *extrapolations* are: (i) *extraneous verbiage*, except as *needed* in a *parenthetical* expression. In other words, the main text *must not be tampered with* in order to keep it *free* from such *dictions*, except of course as stated above.

- (ii) *Qur’anic* diction is *unique* and *Hadeeth* parlance is *matchless*, each is in a *class by itself*. Each is *revered* and *reverenced* for what it stands for. Each has *deep* and *far reaching implications*, in *addition* to the *apparent designative* text.

14. Clearly *transliteration* is an *imperative improvisation to meet Allah’s diction* in any translation, i.e. due to *lack of corresponding terms*

- A. ***Lack of subject agent***. Of course, sometimes there is *no corresponding* word in English for the Arabic word to be translated. For example if one wants to say: “*صدق*,” the *past tense* verb for “*said or told the truth*,” There is a word in the English Dictionary: “*trued*,” but it has *nothing* to do with *telling the truth per se*. As “*trued*” means: to position (something) so as to make it balanced, level, or square, A different concept. Out of “*صدق*” we need to say: “*صادق*”=the *subject noun*, for he who told/said the truth, which in turn the word “*صادق*” does *not* exist in English *per se*. In English to say “*صادق*” you have to go in a *roundabout way* and say that who or he who tells/says the truth. Clearly such rendition is perhaps the best *approximation*. However, it is an *approximation* that falls *short* of *fully* describing the *subject agent* “*صادق*,” as “*صادق*” is *much more than that*. As an illustration of the point, “that who or he who tells/says the truth” such an entity could be telling the truth *once*, but it is *not* his *main trait* for *all* the time. Because even the *most notorious liar* could tell/say the truth *at least once*. He is certainly *not* a “*صادق*” *except* at this *particular time* when he actually *happened* to be “*صادق*.” Of course the same applies to the verbs “*أحسن*,” “*تصدق*,” “*أيقن*” and their respective *subject nouns*. Also “*صبر*” and its *subject nouns* of: “*صبور*,” “*صبار*,” and “*مصطبر*.” Similarly for words like: “*خير*,” “*حسنى*,” “*تقوى*” and many others. When it comes to the “*اسم المفعول*”= *objective noun* such nouns are very, very *rare* to come by in English. Also consider the following:
- B. ***Lack of the appropriate verb***. When it turns to be fortunate for the appropriate verb of a word to be available, often it is of the *wrong grammatical construct*. For example the verb is *transitive* and what is need is an *intransitive* or *vice versa*. Thus, such *apparent* availability is only a *mirage*, as it is *almost useless*. See subsection C next.

C. The ***circuitous rendition***. Sometime what is needed is an *appropriate verb* or a *verb-subject* and all that is available are *adjectives* or *adverbs* or the *inappropriate verbs*. For example you want to translate:

﴿إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا﴾ البقرة: ٢٦

There is no word for the *intransitive verb* “يَسْتَحْيِي” in English. However, there is the word “ashamed,” which is really an “adjective,” or “embarrass,” “shame” or “discomfit” all are yes verbs but are *transitive verbs*, i.e. *strictly* or *precisely* speaking *less* than optimum, if not useless for such an application. The Qur'an is the *most precise* in expression. Thus, *appropriateness* and *precision* must be *observed at all times* and *as much as possible* by means of *parenthetical prefixes/suffixes of words/phrases* or *transliterations* (with parenthetical brief explanation) as a *last resort*.

Therefore, in cases as abovementioned and for additional reasons explained later, the Arabic word, which is *not translatable*, should be *quoted* in a *transliterated form italicized* and *parenthetically explained* or *described* by words or phrase. Obviously, what is in the parenthesis is *not part of the main text* but the *translator's own best rendition to convey the meaning of what was being transliterated*. This is in *addition* to a footnote, *if applicable*, which may even be more helpful and elaborative.

15. Clearly ***textual*** is neither ***replicative*** nor ***literal*** translation.

Clearly, translation through preserving the *textual* content is *neither* a *replication* nor a *literal* translation. As *replication* is *not possible* even if it were to be done in Arabic language itself. And *literal* translation could become rather *awkward* and *ludicrous*, if not completely *absurd* or *meaningless*. To illustrate *briefly* and *in passing*, take the “*literal translation*” of this short sentence:

الرجل يأكل في بيته.

The *literal* translation would be:

the man eats in house his.

The *textual* translation would be:

The man eats in his house.

Also in Arabic, the *importance* of “precedence-and-postponement”= “التقديم والتأخير” make big difference. For example:

A. هؤلاء أشد منهم بطشا = these (are) harder than them (in) seizing.

B. هؤلاء بطشا أشد منهم = these (in) seizing, (are) harder than them.

Version A emphasizes the “hardness” as it gets *precedence* in the text. Whereas Version B emphasizes the “seizing” for the same reason. So, in Arabic “التقديم و التأخير” could be rather *vital* at times and hence must *not* be hastily overlooked, especially regarding *The Qur'an*.

Therefore, translation is *conforming to the precise text*, i.e. *without any addition to, deletion from or alteration* of the *exact text*. The translator *should strictly adhere* to the *integrity* of the translated *text*, in letter and spirit of *The Qur'an* or the *Hadeeth*.

In order to adhere to this concept of “*must-be-verbatim*” or *closest* to that, it is *necessary* to *improvise* through *parallelization*, described in Section 16 next and originality, discussed in Sections 39 to come later.

16. Parallelization is ***paramount***, due to the ***enormity*** of the translated text

Parallelization (keeping parallel) with the texts, English to the *corresponding* Arabic, *should be constantly sought as much as possible*, i.e. in terms of the *tenses*, *inflections*, *adjectives*, *adverbs*, *subject*, *objects*, *passive*, *active*, *intensive modes*, *transitive*, *intransitive verbs*, etc. Consider the following *illustrations*:

- (i) For example: if the text says: “*the strayers*” the translator *must stick* to: “*the strayers*,” and *not* express that by saying “*those who went astray*” or some other rendition of that. Or, if the text says: “*those who believe*,” “*those who believed*.” The translator *must stick* to the same expression and *not* say “*the believers*,” instead. The vice versa is also true. If the text says: “*the believers*,” the translator *must not* change that to “*those who believe*,” or *those who believed*.” If the text says: “*If you are believers*,” the translator *must not* tamper with that by *adding parenthetically* (“if

you are (truly) believers”). Believers are *not* the same as those who *believe* or *believed*. Just like the *athlete* is different than those who just get involved in athletics. Believers are those whose *wont* is a *constant belief*.

- (ii) Originators of The Qur'an and the *Hadeeth* both are fully capable to *qualify* their dictions/parlances if *any* qualifications were in order. Without doubt Allah has good *foreknowledge* of that and His *messenger* would surely be *divinely-guided accordingly* by Allah.
- (iii) Clearly the *intensiveness* of the mode of expression *must be maintained* and *reflected*. For example: if the Arabic text is in the *intensive* case (expressing *energy, intensity, or frequency* of action), such *intensiveness must be reflected in the translated text*. However, if the *recipient* language does *not* have a *corresponding intensiveness*, the translator must *endeavor to reflect that intensiveness in the main text (parenthetically and in italics, differentiating it from the main text)* by some *qualitative* word or even words as such *intensiveness is inseparable essence of the text* conveying rather *vital* information.

For example: "كاذب" = "Kadheb" = Liar and "كذاب" = "Kadhb-dhab" or "كذوب" = "Kadhoob" = One who is a *repetitive* liar, or one who *lies all the times*. Clearly, "Kadheb" = liar, is *not* the same as "Kadhb-dhab" = "Kadhoob." The liar might have lied *once*, intentionally or not. But the "Kadhoob" is a *constant* or a *repetitive* liar. Thus, if the text says one or the other, the translator must respect the *integrity* of the text and reflect *exactly* what the text says. That is because the *implications* could be *far reaching*, and yet may be *unknown* to the translator. When it comes to *intensiveness* of most verbs the English language is rather *lacking*. In Arabic intensiveness could impart a *different* meaning *besides the emphasis*.

(iv) certain Arabic words have *mutuality* or *simultaneity* of their meanings. For example: "خادع" = "Kha'de'a" = *deceiver* and "مخادع" = "Mokhade'a" = he who is *involved in simultaneous deception*, that is *deceiving while being deceived*. Such meanings must be *reflected* in any translation. Thus, when the Arabic word is "Mokhade'a" and if translated as simple *deceiver* = "Kha'de'a," such translations is not only an *under-translation* but also a *misleading* one at that. Here again the use of a verb of "*mutuality*" nature has *implications* that are perhaps *unknown* to the translator, but it definitely is the most correct choice and may be time will show its appropriateness, such as "*travel in the Earth*" versus "*travel on the Earth*." Present day science proved the former is not *only more appropriate* but the *only correct* one, i.e. scientifically speaking.

17. Parallelization kept in form explained in a footnote or parenthetically

There are situations where the Arabic text has a *word* or a *phrase* (such as a proverb, for example) that has *no* English equivalent. Or the Arabic word has *multiple* meanings. In such a situation, if a *word* then it should be *transliterated in italics* and dealt with in *two ways simultaneously*. **Firstly**, it should be *footnoted* and *fully explained in the footnote*; if needed; **secondly**, in a *parenthetical* expression, a careful English *choice* of a word or a few words translated to give the *closest* possible meaning should be employed to explain it. Also **thirdly** for *every transliteration*, the reader must *not solely* rely on the translator's choice stated in the parenthesis. The reader is *well advised* to check for his/her *personal* best choice, by referring to the *choices* in the *footnote*, if applicable-/available. That is because the reader *could be more perceptive* or *more knowledgeable* or the *general improved knowledge* of the *time* could bear *more* or *different* perspective. For example: the *posterior* portion of the *Hadeeth* at the beginning of this *Introduction* could apply to him/her. For a short example, take a word like "*foom*," in a certain *Ayah* in The Qur'an, which means either: (1) *garlic*, or (2) *wheat*, or (3) bread made of wheat, or (4) chickpeas. The meanings are so *different*, one *cannot* be used and not the others. Nor it is advisable to *presume* one meaning over the others from the *context*. Therefore, *the word itself* must be *transliterated and italicized*, and *parenthetically explained*.

Similarly, when there is an *Arabic tongue-expression*, i.e. *idiomatic Arabic*, such expression denotes many things, among them: the expression is made up of words when put

together their *meaning* is *none* of the *words* making the expression. Thus, such *phrasal-/idiomatic* expressions may *not* be meaningful in English. However, it is *elegant*, may be *formal*, and clearly understood by the true *Arabs*. Example of that are the rather rife and recurrent metonymies in the Arabic language found in The Qur'an. For example:

A. “إِبْنُ السَّبِيلِ” = “*Ibn as-Sabeel*” = “*Son of the path*” = the *traveler*, a *Qur'anic* expression.

١ A. “إِبْنُ حَلَالٍ” = “*son of a legitimate marriage*,” A٢. “إِبْنُ الطَّرِيقِ” = “*إِبْنُ الزَّنى*” = son of the way/road, and A3. “إِبْنُ عَجَلٍ” = “*اللقيط*” = *baby-discarded and found*. These three are **not** *Qur'anic* although *Arabic tongue* expressions. A2= son of: *adultery* (زنى) specifically or *fornication* (سفاح) generally; and A3 by its name “*عَجَلٌ*,” meaning *hurry-up*, as the *harlot hurries him during intercourse*, and the *baby* if and when it comes gets *discarded* and is *found* by someone else.

B. “أُمُّ الْقَرْيَةِ” = “*Umm al-qura*” = “*Mother of the villages*” = Makka Al-Mukarramah.

C. “الْحَرْثُ وَالنَّسْلُ” = “*Al-Hartha wa Nnas'l*” = “*The tillage and the progeny*” = *wife and children*.

D. “عَضَّ عَلَى يَدِهِ” = “*Adh-dh ala yadeh*” = “*He bit on his hand*” = felt sorry.

E. “سَقَطَ فِي أَيْدِيهِمْ” = “*Soqetta fee aydeyhem*” = “*Had been made to fall in their hands*” = they *regretted doing the wrong thing*.

F. “وَجْهَ اللَّهِ” = “*Wajho Allah*” = “*Allah's Face*” = *Allah's Entity*, or *Allah's pleasure*.

E. “بَيْنَ يَدَيْهِ” = “*bayna yaday'he*” = *before him, in front of him*.

In the English language there are such *English tongue/idiomatic* expressions too, for example:

A. Cakewalk = Some-thing *easily* accomplished.

B: Soap-box is a temporary platform used while making an impromptu or nonofficial public speech. And **soap-boxed** means engaged in impromptu or nonofficial public speaking, often flamboyantly.

C: Troubleshooter: It's a word made up of “*trouble*” and “*shooter*,” but its *meaning* is *neither*.
1. A worker whose job is to locate and eliminate sources of trouble, as in mechanical operations. 2. A mediator skilled in *settling disputes* especially of a *diplomatic, political, or industrial* natures.

Arabic-tongue (*idiomatic*) expression also denotes, among other things:

- 1) All *Arabic tongue* expressions, i.e. the *sentence-constructs* of The Qur'an are of the *same general nature* as the Arabs express themselves, *as is*, in a *polished (improved)* or *designative (divinely specified)* form.
- (2) The grammar, style, syntax, implications, inferences, connotations, and denotations *all are inherent* in its dictions.
- (3) Thus, *Arabic proverbs, similitudes, morals, ethics* and the like would be elemental to it.
- (4) *Eloquence and elegance, brevity and terseness, homogeneity and rhyme for adornment and proportion righteous tradition and worthy legacy* of Arabic all are *hallmarks* of its diction. Also, *figuration and substitution analogy and parallelism, compensation and assimilation* speech constructs are *ubiquitous* in 'The Qur'an. The aforementioned are but a *few examples* of how *lofty and magnanimous, splendid and superb*, the Qur'anic expression is. As stated earlier, put simply: it is *beyond replication*, even in Arabic let alone rendition into other languages.

So in cases such as the above, it seems the best course of action is to render the *precisest* possible translation of the *Arabic-tongue* expressions *as is*, but *explain* it in a *footnote* in *addition* to the *parenthetical approximation* of it in English.

18. The *necessity* that seems as a *redundancy*

Frequently situations arise when an Arabic word or phrase, that carries certain *significance*, either for *emphasis* or *linguistic grammar*, where such a word is affixed at its beginning with an *indicative* particle as to the exact *nature* of the subject/object agent in the sentence and it is *suffixed* by a pronoun particle for that agent. For example #1: يَحْزَنُونَ

“They^z sadden.” Better yet: “Sadden they.”

Obviously, the first letter in the word “ي” indicates the *nature* of the *subject agent* that it is: (a) “a masculine they” (b) or “he” (in cases of a *majestic* addressee) or (c) a *both*; (d) but not a “she” and not (e) “a feminine they”. And what determines which of the *possibilities* is the pronoun *suffixed* to the word, in this case “ون.” Therefore, at the beginning of the word the *potential* subject/object agent is mentioned but its *exact nature* is explicitly stated, as indicated by “ون,” and in English shown by the *superscript* “^z” on the they, as they^z. Take example #2:

18A. يكفرون بالآخرة

Unbelieve they^z by the Hereafter^w.

و هم بالآخرة كافرون

18B. “and they, by the Hereafter^w (are) unbelievers.”

و بالآخرة هم كافرون

18C. “and by the Hereafter^w they (are) unbelievers.”

In 18A, the superscripted word “they^z” stands for “ون” in “كافرون”

In 18B. The “they” *emphasizes* the fact that “they” by the Hereafter are unbelievers.

In 18C. The *emphasis* is that *by the Hereafter* they are unbelievers.

Question: why the **emphasis**? Answer: for the respective *intensity* and *specificity*.

19. The Qur’an, the *Sunnah*, and their rational corollary, *Sha’rey’ah Analogy* all are the sources of *prosperity* in this world and *salvation* in the Hereafter.

Of course, the *incorruptible* Qur’an and the *true/good* Hadeeth are *eternally coupled*; and *both* comprise the *cornerstone* of the Islamic faith; and both *produce* their *rational corollary*, *Sha’rey’ah Analogy*.⁴⁵ Thus, *Sha’rey’ah Analogy* is the *third source* of *Sha’rey’ah Law*. The *incorruptible* Qur’an and the *true/good* *Sunnah* are *both* guarded against *corruption* and *loss*.

“Verily We *nazzalna* (*We repetitively descended*) The *Thekra*^x (*Qur’an*)^x and verily We (are) for it^x assuredly keepers-up⁴⁶”.

What applies to the safe-keeping (keeping-up) of The Qur’an *equally* applies to the *Hadeeth*.

Islam means “*submission* to Allah;” hence, *success and prosperity* in this world and more importantly *salvation* in the Hereafter *are* for those who *voluntarily embrace* and *adhere* to Islam.

20. The implications of the *brevity* in the Arabic language

To those who are familiar with the Arabic language, *brevity* is one of its *most salient hallmarks*. The *best* of Arabic statements are those that are “*terse and indicative*.” That means the most desirable of statements are those that have the *fewest* of words but carry *most* meanings. Yes, meanings that could be *direct, indirect, apparent, latent, figurative, metonymic, connotative, denotative, comparative, assimilative, poetic, rhythmic, etc.* All that should be done in a most *artful, flowery and exquisitely eloquent* of expressions. All that The Qur’an does in a humanly *unmatchable* manner. No wonder it is the work of The Almighty, a further proof that The Qur’an is the word of Allah. Arabic language is elegantly poetic. It is extremely *precise* and *laconic*. The superabundance of words, as discussed in Section 18 next, enables those who know to be *descriptively* precise and laconic, yet perfect, poetic and gracefully eloquent; but in no way come even remotely close to the Qur’anic most lofty and most beautiful expressions. That is why the Qur’anic diction is in a *class by itself*.

⁴⁵ Some scholars add “*al-Ejma’a*”=plurality consensus of the Muslim-*Fuqaha*, a *controversial concept*. *Emam Ahmad* says whoever claims “*al-Ejma’a*” has *certainly lied*. *Emam Ibn Hazm* says Islam is for *both* the *Jinn* and the humans. For those who claim “*al-Ejma’a*” among human, what do they have to say about how did they gather the plurality of “*al-Ejma’a*” among the *Jinn*? Obviously, they *cannot*. This puts the case to rest. Furthermore, rationally it does not stand, because if all the humans and even presumably (impossibility) the *Jinn* were to agree on some thing to legitimize it which Allah illegitimizes it will not stand. Or if they were to illegitimate some thing which Allah legitimated that will not stand too.

⁴⁶ The word “حافظون” is rooted in “حفظ” which is “kept-up” not just “kept, or maintained,” or even “guarded.” *Merriam Webster’s Dictionary* puts “keep up” as: “to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*.” (*Emphasis is added*).

21. *Superabundance of words, each is uniquely descriptive, makes Arabic rather precise, yet elegant*

If the *Hadeeth* is to be translated *verbatim-equivalent*, as it should, by implication and inference, the Word of Allah, The Qur'an, is surely *more deserving* in this respect, i.e. when *rendered* (translated) to other languages. The *text* of The Qur'an is *eternal* and *not* subject to any change. The *text* of The Qur'an is *immutable, divinely revealed*, representing the *true word of Allah*, which is *quantitatively complete, qualitatively perfect and proportionally balanced*. Thus, no human tampering with such a text is *possible*, let alone *permissible*. Any human tampering with such a text would be *immediately discovered* and *branded as a sinful corruption*. Obviously, human *knowledge* and *mind* are *experiential* and *time oriented*, thus *inherently deficient*. So due to such obvious *limitations*, both compare-not to the *perfect and complete foreknowledge* of Allah Who revealed such a text. It is a fact that over time and in *direct proportion* to the human scientific *achievements* and *empirical* progress, the *meanings* of some Qur'anic texts *change*. That is to say over time, some of the Qur'anic texts *acquire newer meaning or meanings*. Such newly *acquired*, meaning or meanings could be represented by: a *word*, a *phrase* or a *whole statement* in The Qur'an. This *change* stands to *prove the embedded divine nature* of the Qur'anic text, whose *miracles are unending*. No humanly written text is as *miraculously merited* as The Qur'an. Also, no humanly authored text *defied corruption* over the millennia as *The Qur'an* or the *authentic (true) Hadeeth*. Therefore, all the aforementioned make it *imperative to adhere to the text and respect its integrity* when translating *Hadeeth* parlance or *Qur'anic diction*. That is because time may break *newer meanings* not heretofore known for the same diction or parlance.

22. Translation of the *Hadeeth* or The Qur'an is a most solemn matter any translator could ever undertake.

The implications of above Sections 1 through 18 make translation of The Qur'an or the *Hadeeth* to another language, a most *solemn* matter to be ever undertaken in a lifetime by any serious translator. Such undertaking is a form of *worship* to Allah. Therefore, it should be carried out through the *utmost of honesty of purpose, sincerity of pursuit, and loyalty to the integrity of every word or statement that is to be translated*. Additionally, *exactness and accuracy, through carefulness are absolutely necessary*. Also, elegance and polish are to be sought *where possible*, to even *partially* reflect the original, as reflecting the *original in full is an impossible dream* let alone reality.

23. The Islamic vocabulary in *English* is unfortunately *encumbered* by *unessential* lingering appendages.

There are so many words that are *totally alien* and almost *never* used in the Arabic *mode* when speaking of The Qur'an, the Messenger and the Prophet of Allah (SAWS), or anything associated with both. Words, such as "**verse**," referring to a statement of The Qur'an; or "**The Holy Qur'an**"; the "**Scripture**", in reference to the name of The Qur'an or the text of The Qur'an. Such words are *rooted* and *derive* from *biblical* literature, *not* Islamic. In Arabic mode there *are far superior corresponding words* for all of them. However, *none* of those corresponding words is used for the same purpose as utilized for in English. The word "holy" is used *thrice* in The Qur'an and in *all* cases to *describe a place*, about where Allah was addressing His Great Messenger Moses. As to the word "*verse*," it should *never ever*, I repeat: *never ever* be used to mean an *Ayah*=a statement of The Qur'an. Allah in **clear** and **unmistakable** terms says that The Qur'an is "**not surely a say of a poet**"; thus, it should **never** be referred to as **verse** in English. However, let us first find out what is the **dictionary** meaning of the word "**verse**"?

23A. Dictionary definition of the word "**verse**" is:

(See Merriam Webster Unabridged Dictionary)

- "1. A single metrical line in a *poetic* composition; (*emphasis is added*).
2. Metrical or rhymed composition as distinct from prose, *poetry*; (*emphasis is added*).

3. The art or *work of a poet*; (*emphasis is added*).

4. One of the numbered subdivisions of a chapter in the *Bible*"; (*emphasis is added*).

Therefore, it is obvious that the word “*verse*” does *not* apply in *any way, form or shape* to the glorious and sacred *Ayah* from The Qur'an. Unfortunately, most English speaking Muslims when referring to Qur'anic *Ayah* tend to say “*verse*” of The Qur'an. Such English speaking Muslims *know (or should)* that Allah very clearly states in The Qur'an:

﴿وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ﴾ يس: ٦٩

“And not We taught him the poetry; and (*is*) not befit for him; not [he/it^x] ⁴⁷

(*is*) except a *thekron* (message/exhortation) and a Qur'an^x manifesters.” (S36:69)

In another *Ayah*, Allah clearly says:

﴿وَمَا هُوَ بِقَوْلٍ شَاعِرٍ﴾ الحاقة: ٤١

“And not it^x (*is*) surely a say (*of*) a poet” (S69:41)

Therefore, in *deference* to Allah's Speech and in *compliance* to the aforesaid *Ayat*^w henceforth no Muslim should *ever, ever* refer to *any* part of The Qur'an as “*verse*,” even remotely.

23B. what is the meaning of the word: “*Ayah*”?

The word “*Ayah*” (plural *Ayat*) has three *distinct* meanings, each of which *shares* with the others some *common* features of a *miracle*—i.e. of: (a) evoking *great surprise*, (b) *sustained admiration*, and (c) *marked wonderment*. Thus, the word “*Ayah*” could stand for:

- 1) Denoting a *cosmic* meaning—describing any Allah-made *natural phenomenon*, such as the sun, the moon, the heavens, the stars, the plants, the winds, the oceans, the seas, etc.
- 2) Signifying Allah-messenger's *sign* as a *proof (miracle)* that Allah sent him and empowered him with *that* “sign-as-proof” *validating* his empowerment, i.e. his *miracle*.
- 3) Designating a *statement from The Qur'an*. The Qur'an speaks of Allah's Criterion (*His prescriptions or proscriptions*) for the humans to know and act accordingly, on a *voluntary* basis, as The Qur'an emphatically states:

﴿لَا إِكْرَاهَ فِي الدِّينِ﴾ البقرة: ٢٥٦

“No coercion in religion” (S2:256).

Therefore, we shall refer to the “*Ayah*^w” (plural “*Ayat*^w”) as meaning *miracle*. The “*Ayah*^w” of The Qur'an could be a *single letter*, a *word*, a *phrase*, or a *whole Surah* (chapter). [See the definition of *Surah* in the *Lexicon* attached to this *Translation*.

23C. an *Ayah* of The Qur'an and a *verse* of the Bible

Therefore, the use of the word “*verse*” describing an *Ayah* of The Qur'an is not only *unfortunate* but actually out right *inappropriate* if not totally *sinful* and *wrong*. However, *verse* of the Bible is rather appropriate, *by both definition and convention*. Thus, we can say an *Ayah* of The Qur'an and a *verse* of the Bible.

23D. the word “*Scripture*” is *not* appropriate for designating *any* part of The Qur'an

Similarly, the use of the word “*Scripture*” to mean The Qur'an or its *Ayat*^w is just as *bad*, if *not worst* as the use of “*verse*” as above stated. That is because the word “*Scripture*” (with capital ‘S’) is described in the dictionary as: [“The sacred writings of the *Bible*. (*Emphasis is added*), also called “*Holy Scriptures*.” Clearly the writing of the *entire* Bible is totally *unverifiable*, as it is *not* possible to *authenticate* all its authors, according to *Christian scholars and reliable Christian references*. The Bible is also one of the most *unreliable* sources of good *historical, scientific or factual* information, according to Western scholars and sources. It is *definitively* established fact that the Holy Bible was written (*scripted*, hence the word “*scripture*”), by nominally *forty four* authors. In fact only *one* of them

⁴⁷ The pronoun “هو” in this *Ayah* potentially carries *more than one* meaning. Qur'an commentators *differ* as to exactly what it is? For example: *Emam* الطبري says the pronoun: “هو” = “أي محمد”, *Emam* القرطبي says: “أي هذا الذي يتلوه عليهم”, *Emam* الرازي says: “أي هو ذكر و موعظة”. Of course others do likewise, and each with a *good rationale* supporting their stand. So this pronoun could be: “*he*” or “*it*”.

can be authenticated and the rest are *unknown* people, who wrote at *unknown* times, to *unknown* audiences. Thus, The Qur'an is *not* "Scripture." The Qur'an is *in a class by itself*, called "The Qur'an," a "*Surah* w" or an "*Ayat* w" of The Qur'an.

24. For their religious terms, Muslims should *not* copy biblical terms

The *rationaly-based* Arabic language is obviously *blessed* and *honored* by Allah to be the vehicle of His Speech, The Qur'an. Thus, since the Arabic language is *endowed* with a *plethoric* supply (superabundance) of *words*, each *exactly* and *precisely* describes what is to be *intended* in far *superior* and *representative* meanings and manner. Therefore, Muslims for their *religious terms* should enjoy the pleasure of a wide range of terms to describe exactly what they need. They surely do *not* need to *copy* from biblical literature for their *religious terms*. Their terms could be derived either from The Qur'an or the true *Hadeeth*. In addition to that, in more than one *Ayah*, Allah in The Qur'an clearly states that the *Muslims are the "uttermosts," because of their religion*, as such religion is *quantitatively complete, qualitatively perfect and proportionally balanced*, that is after all it is *Allah-made*. Thus, why should the Muslims *imitate* or *borrow* from other sources, especially when their own sources are *better, preciser and richer for them*. Muslims have *lavisher and far more elegant supply of precisely designative terms* to depict whatever they intend to say or do in the minutest of details. Therefore, words such as: "*holy*," "*verse*," and "*Scripture*" should completely **disappear** from Muslims' *religious terminology*, i.e. with respect to Islam, as *all are totally inappropriate* to use with respect to The Qur'an or the *Hadeeth*.

25. In The Qur'an there are *fifty-five* characterizations for *naming* The Qur'an, *none of which uses the word "holy"*

The Qur'an is *described* by *fifty-five*⁴⁸ various characterizations for naming The Qur'an, *none* of which uses the word "*holy*." The word "*holy*" is used to describe *places*, as stated earlier, mentioned in The Qur'an only *thrice*, in different *Ayat*, in *all* cases describing a *place*, that of "*al-wadey al-Mogaddasee Towa*," example as in (S20:12).

However, there are *five characterizations* naming The Qur'an that are most commonly known, more than the others by *most* Muslims:

- (A) The Qur'an The *Supreme*; القرآن المجيد
- (B) The Qur'an The *Magnificent*; القرآن العظيم
- (C) The Qur'an The *Munificent*; القرآن الكريم
- (D) The Qur'an The *Judicious*; القرآن الحكيم and
- (E) The Qur'an The *Manifester*; القرآن المبين.

Apparently, and Allah knows best, for each of the *Five Pillars* of Islam, there are *eleven attributive names* of The Qur'an *corresponding to each Pillar*. Following is an *illustrative* discussion of *five* such names.

25A. The Qur'an The *Supreme*

The *characterization* of The Qur'an The *Supreme* as "*Supreme*," is mentioned in The Qur'an *twice*, once as "*And The Qur'an The Supreme*," (S50:1), and the other as "*Qur'an Supreme*," (S85:21). Clearly the word "*Supreme*" means, among other lofty meanings, distinguished, high-ranking, and of highest morals, nothing tops it. This apparently, and Allah knows best, is associated with the "*two-shahadas*," the *mandatory* statements a non-Muslim *must pronounce* in order to *enter* into Islam and *become* a Muslim. The *first* is to say: "I bear witness that there is *no deity but Allah*," and the *second* is to say: "I bear witness that *Mohammad is His Messenger*." Once a person *sincerely* enters Islam through this ritual ceremony, that person insures: (i) achieving the *zenith* of personal *closeness* to Allah; (ii) personal *salvation* in the Hereafter, (iii) personal *safety* from Hell; and (iv) Personal *ecstatic abode* in Paradise. If the *sincerity* of the person *continues* (after pronouncing the two *Shahads*), that person shall be a good person and (v) his/her *children* shall be *good* too, as "the good begets the good."

25B. The Qur'an The *Great*

⁴⁸ *Shykh el-Islam, Imam Jalal ed-Deen es-Soyotti* (d 911H) in his two-volumes book, *Al-Etqan Fee Oloom Al-Qur'an*, mentioned *fifty-five* names of The Qur'an, *none of which is by the word "holy."*

The *characterization* of The Qur'an as "*The Great*" is mentioned in The Qur'an *once*, as "*The Qur'an The Great*," (S15:87). Obviously, *great* means grand, splendid, outstanding, superlative, Supreme, in thoughts and deeds (among other splendid meanings of the word). Those words describe *some* of the salient characteristics of The Qur'an The Great. Apparently, and Allah knows best, this characterization of The Qur'an The Great is associated with the *daily five times of a Muslim's prayers* in order to be *worthy* of this greatness. Once a person is a Muslim, that person is *required* to maintain the *five-daily-Prayers*; thereby *meeting* Allah *five times* in any twenty-four hours (day/night) cycle, to be: (i) *cleansed and fortified*, in order to obtain or lead a proper life. The five times are at *specified* periods, for the *male* normally carried out in the *Mosque*, where a person (ii) *interacts* with familiar folks and gets *introduced* to new peoples. If, for no valid reason, the five prayers are *not maintained one-hundred-percent*, this amounts to a personal failure of *inexcusable grave sin*. Maintaining the *daily five times Prayer* is (iii) the *only identifying "badge"* a person has to *prove* his/her (iv) *continuing belonging* to Islam. After death, the very *first* thing a person is asked to *account for* is his/he Prayer. If the Prayers are found *satisfactory*, the person is *acceptable* and is already in *good standing*, shall have *easy going and facile or no accounting*. If on the other hand, the personal Prayers are found *unsatisfactory*, the person is in very *bad standing*, will be going through *miserable accounting*. Allah says in The Qur'an that prayer prohibits *indecenty* and the *disrepute*. Thus, a person who *maintains the five Prayers* will *tend to* (v) *stay decent and reputable*.

25C. The Qur'an The *Munificent*

The *characterization* of The Qur'an as "*The Munificent*" came *once* in The Qur'an, as "*Munificent Qur'an*" (S56:77). This characterization and Allah knows best, is apparently associated with the *Third Pillar* of Islam, *aḥ-Zakah*, i.e. alms giving. From the word "*Munificent*" we know that it means bounteous, unsparing, openhanded, hospitable, generous *giving*, among the all-beautiful meanings of this word. Thus, *aḥ-Zakah* is *giving* in all those senses. It is giving a *small* portion of that which is *extra* to the personal needs for a *full year* and is in *excess of a certain minimum amount*. When this small portion is given, *from that excess of a certain minimum*, is given *in accordance to the Criterion* of the *Zakah*, the recipient is (i) *appreciative and thankful*. (ii) The giver feels *gratified and contented*. (iii) Additionally, Allah will *bless the remaining portions* (which is now *purified* through giving the *Zakah*) and (iv) Allah will likely *prevent* all possible *adversities* that might be on the way to afflict the person in his/her dearest (property, health, or relatives). (v) The *Zakah* (alms) giving *enhances* the *repetition* act, thereby *repeating* the cycle once again.

25D. The Qur'an The *Manifester*

The *characterization* of The Qur'an as "*The Manifester*" is mentioned as "*The Qur'an The Manifester*" *twice*, (S15:1) and (S36: 69). Manifester means perspicuous (clearly expressed and easy to understand), clarifier and explainer. This characterization is associated, and Allah knows best, with the *wisdom of fasting*, be it the *obligatory* fasting (for Muslims) during the munificent month of *Ramadhan* or *voluntary* fasting outside of that month. As stated in the *Hadeeth* and The Manifester Qur'an, Allah rewards for good deeds by *double or triple* folds; in fact, by seven folds, seven hundred folds, or more. However, in the case of *fasting*, obligatory or voluntary, Allah left the case *fully open*, beyond the seven hundred folds. In the *Hadeeth* it is stated that Allah says: "fasting is for Me and I reward for it." That is because fasting is *truly special worship*; *only* Allah and the fasting person know that it is *genuine*. The *genuineness* of fasting is *impossible* to determine except for Allah to do. A person could *pretend* to be fasting. Thus, *only* Allah knows whether or not it is *genuine*. It is *not* just "*not eating, not drinking, and abstaining* from sexual and other known *fast-breaking* deeds," it is the *intention before and practice* during the fasting that could *make or break* the fasting. Fasting was *institutionalized* and *practiced* by various religions and societies *before* Islam throughout the human history and communities. However, once *fasting* is *properly and genuinely carried out*, it is (i) one of the supremest personal feelings of *closeness* to Allah, as it *clarifies and distinguishes* the real faithful from others; (ii) it assures a person of the greatest *Godly recompense*; (iii) *volumes upon*

volumes of books were written elaborating on the *great health merits* of fasting; (iv) Fasting is the most direct personal experience to *appreciate* the feelings of the needy; (v) Fasting teaches *discipline* and *moral* high grounds.

25E. The Qur'an The *Judicious*.

The *characterization* of The Qur'an as "*The Judicious*" is mentioned in The Qur'an The *Judicious twice*, "*The Book The Judicious*" (S10:1) and "*The Qur'an The Judicious*" (S36:2). This characterization is associated, and Allah knows best, with the *wisdom* of the *Hajj* (Pilgrimage) to Makkah. So it applies to *both*, the *major* (full) *Hajj* or the *minor Hajj* (the *Omrah*). However, in *both* cases of *Hajj*, the person who makes the *Hajj* experiences (i) the travails and tribulations of journeying, a *wonderful learning experience* for all; (ii) coming across *new territories*; (iii) coming in *contact with new peoples*; (iv) engaging in *disciplining* him/herself to *strict criteria* of various physical life activities and rituals; (v) *winning the greatest prize of a life time*, coming back as *fresh* from all the personal sins and wrongs as the "*new born*."

26. Similarly, there are *thirty-seven*⁴⁹ characterizations *naming* Mohammad (SAWS) *none* employs the word "*holy*"

The Qur'an *mentions* Allah's Messenger and Prophet, Mohammad (SAWS), by *five proper* names. However, in the books of *Hadeeth* there are *thirty-two additional descriptive* names for him (SAWS); *none* of those names employed the word "*holy*" in *any way, form or shape*. In the Arabic mode, at no time anyone referred to Mohammad (SAWS) using the word "*holy*," directly or indirectly. The *five proper* names The Qur'an mentions for Mohammad (SAWS) are:

1. Mohammad. 2. Ahmad. 3. Abdullah. 4. Taha. 5. Ya'seen.

The rest of his names are *descriptive* of his *character* (SAWS), i.e. his *characterizations* (SAWS).

27. The Arabs and their language are *honored*; they are to *spearhead* The Qur'an and its message through Arabic language

For myriads of reasons, covered in some details, in my book, *The Future World Order*, Volumes II and I in varying degrees. Allah is: "Ever/Stout Doer for what [He] wants" (S85:16). The Arabs became the *spearhead* for the message of Islam from its very *inception*. Their language became the *language* of The Qur'an, the true word of Allah. Perhaps it is *germane* and *illustrative* to reiterate and paraphrase what we said about the Arabic language in some details in Volumes I and II of our book, *The Future World Order*. Here are some excerpts in part:

The Arabs for millenniums lived a meager life in the periphery of all civilizations in their barren desert. Prior to Islam, their *contribution to the rest of humanity apparently was none*. However, they possessed a *unique, highly polished, and fantastic* Allah given language, of which they were *masters*. During the pre-Islamic era they nearly *perfected a linguistic industry*, and made *annual* events thereof—events which were *unheard of before, any time anywhere*. The Arabic language is amply helpful in this respect—for its *words* and *antonyms* are *encyclopedic* in coverage and abundance. There are many terms for various words—e.g.: "sword," "camel," "dog," "tent," "mountain," "valley," "love," "hunting," "milk," "rain," "wind," "cloud," etc. The terms run into the *dozens* and sometimes into the *hundreds*. Thus, for instance, there are "60" words to mean "dog"—and *no two words are identical*. There are *shades* of meanings *unique* to each. That means the language is rather rich in vocabulary. Each word is an *individual concept*—i.e. a *thought*. Thus, the language encompasses a *plethoric* supply of ideas and words. There are *five hundred* words for the "sword" and about *48 words* to describe the 24-hour (day/night) period. Thus, instead of saying (in English): "morning," "noon," "afternoon," "evening," "night,"

⁴⁹ Names such as: 6. The Messenger of Allah. 7. The Prophet of Allah. 8. The Illiterate. 9. The Lamp. 10. The Bringer (or Most Bringer) of good tidings. 11. The Warner (or Most Warner). 12. The Illuminator. 13. The Inviter. 14. The Manifester, Clarifier, Explainer. 15. The Witness. 16. The Most Fervent (Eager), *desiring the best for his people*. 17. Most kind. 18. The Most Merciful. 19. The Exclusively Chosen. 20. The *trustworthy*. 21. The Truthful. 23. The Inviter. 24. The Seal. 25. The Multitudinously Mercy Giver. 26. The *Compassionate*. 27. The Explainer. 28. The reminder. 29. The Smiler. 30. The Killer of enemies of Allah. 31. The Dependent on Allah. 32. The Opener. 33. The Gift of Mercy. 34. The Gift of Grace. 35. The Guide. 36. The effacer. 37. The Gatherer.

and “midnight”, in Arabic the *48 words* (not all are commonly known) describe almost each 1/2 hour of the 24 hour time span. It is *not* on the basis of coining two words to make one, (such as “afternoon”). It is rather a *single* word describing a *specific* time span. The Arabic language is root-based. It has about *sixteen thousands* word-roots (16, 000). Each root is logically-based, i.e. such roots are rationally-derivative; and so a word can be *conjugated* quite numerously. Imagine *conjugating* (giving all various forms) each root multiple times, to derive various actions, verbs, nouns, adjectives, etc. For example take a short list with respect to the *adjective*, and on it you gauge and measure accordingly:

- a. Adjective nomen (name), and b. Adjective being,
- c. Adjective comparative, and d. Adjective superlative,
- e. Adjective designating action as natural, not natural, permanent, not permanent,
- f. Adjective designating state as beginning, actually in progress, about to begin,
- g. Adjective intensive, and h. Adjective passive,
- i. Adjective numeral, denoting 1, 2, 3 or more but less than 9, in the tens, of abundance, of multitudes,
- j. For all the above considering it for 1, 2, 3, or more, feminine for 1, 2, 3, or more, masculine for 1,2,3, or more, diminutive, for 1, 2, 3, or more, or enormous for 1, 2, 3, or more.

No other language has that many word *roots* and *logical derivatives*. The Arabic language is the *longest living* language there is. It is more than *80 centuries* old (8, 000 years old). Poets before Islam engaged in a mind busting linguistic adornment for their poetry, see Section 25 next.

28. Mind busting linguistic adornments

Poets *before* Islam had a “field” with their poems and how to beautify them with the overwhelming (“mind busting”) linguistic *adornments* and *highly descriptive* yet *laconic* terms. Bombast (grandiloquent) and declamation (oration) reached a lofty zenith of magnificence. Their poems were *hallmarks* of eloquence, elocution, allusion and alliteration, originality, substitution, figuration, conjugation, hysteron-proteron, synecdoche, rhetoric, analogy, and parallelism; metonymy, appropinquation (approximation), interpolation, accompaniment; compensation, assimilation (comparison), nunnation for quavering or prolongation for modulation, epithet, sarcasm, and paradigm. Such were only a few examples of what was involved. All that, plus a lot more, prompted the poets of the time to be artful, flowery, and simply beautiful in their poetic expressions and poems. Moreover, they engaged in a razor edge competition: to excel and outdo one another. In such an environment The Qur’an descended to all the Arabs *outstripping* and *surpassing* their linguistic most *powerful* abilities at the zenith of competence by *immeasurable* standards.

29. The Qur’an *surpassed* even the loftiest and most splendid poetry; it is *unique* and in a class by itself

Thus, within such an environment of linguistic *elegance* and *eloquence*, plus the plethoric supply of words and antonyms enriching the Arabic language, The Qur’an descended. As a result of such a descending, Arabic language was further propelled to even a *higher* zenith of polish, magnificence, and splendor of expressions, through the mouth of the “*unlearned*” Mohammad (saws). Mohammad (saws) was *never* known to be an orator (a rhetorician), poet or even a public speaker. The Qur’an not only *surpassed* but even *challenged* that lofty magnificence and high splendor. For lack of a better thing to say, they said it was “*forged*”. Why forged? They claimed that Mohammad (saws) had “*forged*” it. At first The Qur’an *challenged* anyone alone or assisted by others (save Allah) to produce “*ten forged*” *Surahs* like that of The Qur’an. That challenge was not answered, as anticipated. The Qur’an says:

﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مَفْتَرياتٍ
وَادْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ﴾ هود: ١٣

“Or say they”: [he] forged it^x; let-say [you^s]: then *oto* (let-come you^r) by ten *Suwaren* (*Qur’an Subdivisions*) forgeries^w like it^x; and let-summon you^z whomever you^z could of lesser than Allah, if you^c were *ssa’deqeena* (*always truth enforcers*)”. (S11: 13)

Later on The Qur’an *challenged anyone alone or supported by all others (save Allah)* to produce *one single Surah* like that of The Qur’an. Also that was *not* answered. The Qur’an says:

﴿وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ
وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ﴾

البقرة: ٢٣

“And if you^c were in suspicion of what *naẓẓalna* (*We repetitively descended*) on Our *ab'de*⁵⁰ (*slave*), then *oto* (*let-come you*) by a *Suraten*⁵¹ (*division of The Qur'an*) of its^x like; and let-summon you^z yourⁿ witnesses⁵² of lesser than Allah, if you^c were *ssa'dequeena* (*always-truth-enforcers*).”

(S2: 23)

In fact, The Qur'an informed assuredly and clearly that even if *all* the humans and the *Jinn* were to gather together (*trying*) to produce the like of The Qur'an, they would *not* and could *not* do that:

﴿قُلْ لَّيِّنَ اجْتَمَعَتِ الْإِنسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا
الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا﴾ الإسراء: ٨٨

“Let-ay [*you*]: indeed if gathered the humans and the *Jinn* to *ya'ato* (*come they*) by like this [The] Qur'an, not *ya'atona* (*come they*) by its^x like, even (*if*) were some for some (*were*) *dha'beeran* (*backers/ supporters*)”. S17:88

* Notice this great *Ayat* ^w says: (1) “بمِثْل” “by like” and not “like.” (2) That is to say, the great *Ayah* elegantly but more importantly *indicatively* employs the particle “ب” in the word “بمِثْل”. Such particle has about *twenty* different meanings and implications, among them: (a) “المجاورة” = *disregarding* of, (b) “الإستعلاء” = *superiority*, in the sense of *urging to go beyond* or of course *leave alone*, or consider *condescendingly*; and (c) “التبعيض” = *portioning*. All that suggests, and Allah knows best, that since it is *not* possible for them *all* to produce even something that *looks* like The Qur'an let alone *like* The Qur'an itself, therefore (a) *disregard* them, (b) *go beyond* them in a *superior* manner, as they are *not* worthy of the task and (c) they are but a *party* of such *flunkers*. All other English translations of The Qur'an known to this translator miss such subtleties as covered in this asterisk and *many others like it* to come, Allah willing, because their translation is *interpretive* and *flawed*, surely not *verbatim/textual*.

30. The conclusion is: The Qur'an *cannot* be the synthesis of the human beings, singly or collectively

The conclusion is that The Qur'an *cannot* be the *synthesis* of the human beings, by *singular* or *collective* efforts. For over 14 centuries so far, no one alone or supported by any/all others, came up with “*by-the like*” let alone the *like* of The Qur'an, *even in part* let alone in whole. Human synthesis of The Qur'an is truly *impossible* in all its aspects—be it the *text*, *context*, or the *syntax*. There were some feeble and indeed foolish attempts made by some people but all were so insubstantial, stupid, and laughter inducing efforts. Clearly, Allah knows His challenge. And that is why He made it, knowing full well, through His foreknowledge and Omniscience, in advance that no one can ever stand to the challenge. Only The Creator of all things knows how—because *He* is the Creator, Fashioner and Omniscient. Thus, Allah's open challenge stood, and shall continue to stand *forever*. It is not only the *linguistic synthesis* difficult as it is, but also the ideas and the *eternally correct and ever renewing information therein in all fields of human knowledge*.

31. Each challenge is according to the corresponding knowledge and skill of the challenged people

Clearly, Moses' and Jesus' (pbuo both) miracles were *specific* and for a *one time occurrence* of each, for those present *then* to experience, appreciate, and be impressed with the extra ordinary phenomena. But The Qur'an as an *eternal miracle*, only *linguistically* expressed in an *intellectual and scientific Marvel* for all of the humankind *throughout the ages*. Therefore, The Qur'an will remain *eternally: unique, informative, and inimitable* in its perspectives and panoramas. Also the information in The Qur'an will *always* be everlastingly *fresh*, depending on the level of man's *empirical achievements* at any given

⁵⁰ The word “*ab'de*” = “slave,” the *denotation* of this word is *vastly paradoxical* with respect to Allah vis-à-vis the *huma.s*. See the *Lexicon* attached to this *Translation* for an elaboration.

⁵¹ See the *Lexicon* attached to this *Translation* for this *proper name* of a *division of The Qur'an*.

⁵² These are the *idols* whom they worshipped and claimed to bring them *closer* to Allah; or the *ones* who bear *witness* by seeing or hearing of some thing, especially the *linguistic orators and rhetoricians* who render judgement as to the *best poem or speech*. They were challenged to call on all their helpers, except Allah, of all the *idols* and the *linguistic orators and rhetoricians* to come to their assistance to produce the like of The Qur'an.

time—which really depends on the individual's *general knowledge* of his/her *era*, *deductive*, *detective*, and *inventive capacities*—i.e. deducing, or detecting the *specific(s)* from the *general* principle, the *vice versa*, or the inventing and discovering of something all-together anew.

32. The Qur'anic information is *divine*, *unattainable* by man *except* through Allah's *design*, *permission*, and *revelation*

The Qur'an is *not* a book in any *specific* discipline of the humanities, save *religion*. Nevertheless, it contains *signs* and *clues* (sometimes *explicit* sometimes *implicit*) concerning the true nature of things in all human endeavors, a fact knowable to some and unknowable to most. It also contains *facts* concerning the *nature* of the *universe*, its *contents* and *their creatural behaviors*—including man (see Section 30 next). The challenge remains in how to *discern* or *decipher* those signs or clues in the respective areas of concerns or disciplines. Discerning and deciphering will occur at *predetermined* quanta by Allah, in a specific time, place, way, and through a person or persons. For elaboration see my book, *The Future World Order, Vol. II*, Chapter 24.

33. The Qur'an elucidates on *everything*, and ultimately explains itself by itself

33A. what is great about The Qur'an is that it is "an exposition/elucidation for everything." Such is a fact known by some and not known by most. The Qur'an says:

﴿وَوَرَّأْنَا عَلَيْكَ أَلْكِتَبَ تَبَيَّنَا لِكُلِّ شَيْءٍ﴾ النحل: ٨٩

".....and *naẓẓalna* (*We repetitively descended*) on you^s The Book, an exposition/elucidation for everything" (S16:89).

33B. and also, in another Ayah:

﴿فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾ الأنبياء: ٧

"....so let-ask you^z the *Thekre* (*The Qur'an/ The Book*) folks^w *en(if)* you^c were not knowing you^z." (S21:7).

The Qur'an addresses *every* conceivable aspect in this life and the hereafter to the humanly-knowable extent. Knew such a fact who knows it and did not know it who does not know it. The Qur'an *specifies* what it had *generalized* previously and *vice versa*. But *ultimately* The Qur'an explains itself by itself, as shown time and again.

In the above Ayah, The Qur'an in *unambiguous* and *clear* terms directs *everyone* to: (1) seek *authentic* knowledge through those *who know*; and (2) avoid judging by presumption.

33C. clearly The Qur'an says:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ﴾ الإسراء: ٣٦

"And let-not *ta'gfo* ([you^s] *judge by perspicacity and presumption*) what (*is*) not for you^s by it^x knowledge" (S17:36).

33D. let us illustrate. In *general* terms The Qur'an says in:

﴿وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ﴾ الذاريات: ١٨

"And by the *as'ha're* (*dawns' ere*), they *yastaghferona* (*seek forgiveness they*)" (S51:18)

33E. in *specific* terms The Qur'an says in:

﴿إِلَّا ءَالَ لُوطٍ خَجَيْنَهُمْ سَحَرٌ﴾

"....except (Lott's) *aa'la* (*family/ house/ kin*) *najjayna* (*We iteratively delivered*) them by a *sa'har* (*dawn's ere*)."

(S54:34)

The lesson to be learned from the above, 33A-33E, is: (1) The Qur'an addresses **everything**; (2) The Qur'an *generalizes* and *specifies*. (3) The Qur'an *ultimately explains itself by itself*, i.e. where the *generalities* are specified and the *specificities* are generalized. (4) The *generality* is by the *as'ha're* (*dawns' ere*) *seeking forgiveness*. The *specificity* is that (Lott's) *aa'la* (*family/ house/ kin*) were delivered by a *sa'har* (*dawn's ere*).

So one has to be **fully knowledgeable** about the **whole** Qur'an in order to understand it in **context** and find how it explains itself by itself. The greatest lesson is **never** take The Qur'an **out of context**. As such an act is not only **sinful** but the doer would be a **laughingstock**.

34. The Qur'an and the *Sunnah*, touch on every conceivable human endeavor and the universe, directly or indirectly

In addition to The Qur'an, there is the *Sunnah* (Prophet's speech/ actions), which complements The Qur'an by explaining some of it or some aspects of it. For example the *Sunnah* specifies or details the "generalities" in The Qur'an. Also, the *Sunnah* elaborates on some specificity in The Qur'an. Hence, The Qur'an and the *Sunnah* both completely address every conceivable human endeavor, giving rise to bases and sources of the *Sharey'ah* Laws. However, the two (i.e. The Qur'an and the *Sunnah*) inherently prompt the mind for their rational complement, the *Sharey'ah* Analogy. By *Sharey'ah* analogy we mean, *Sharey'ah* scholars through analogy, would deduce or infer and reach informed *Sharey'ah* judgment of an unknown situation based on comparisons of the similarities of a known *Sharey'ah* situation. Thus, when The Qur'an is coupled with the *Sunnah* and the *Sharey'ah* analogy the result is a quantitatively complete, qualitatively perfect and proportionally balanced code for laws of life for a divine-guidance, producing righteous and balanced living suitable for all the humans for all times and places. That is in addition to dealing with the Universe in terms of creation, contents, and history, i.e. past, present, and future. Thus, the trio, The Qur'an, the *Sunnah*, and the *Sharey'ah* Analogy directly or indirectly expound on every conceivable human endeavor and the nature of the Universe and deal with all in the most perfect rational and scientific way. After all it is from Allah, The Almighty, The Creator, The Omniscient and The Omnipotent.

35. The Qur'an designates and the *Sunnah* complements

The Qur'an is clear and unambiguous in terms of designating the pristine *Sunnah* is there to complement and explain The Qur'an. The Qur'an says:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ الحشر: ٧

"And whatever the messenger *aa'takum* (accorded you^b) so let- you^z take it^x and whatever [*he*] forbade you^b regarding it^x so let-you^z cease (*doing its*^x)." (S59:7)

The Qur'an also says:

"And not [*he*] pronounces by the *hawa* (tendentious liking).

Not it^x (*is*) except a revelation^x being revealed." S53:3-4

Clearly the pronoun "[*he*]" in the above *Ayah* refers to The Messenger and the Prophet (SAWS); and the "it^x" refers to his pronouncements. As a matter of fact, if it were not for the *Sunnah*, Muslims would not know how to pray, perform *Hajj*, or give *Zakah*, or do most, if not all, the worships to Allah. It is the *Sunnah* which designates, explains and elaborates on whatever The Qur'an states in generalities that need specificities. Also, the Messenger (SAWS) said: "You pray as you saw me praying." On *Hajj* (Pilgrimage) occasion, he said: "Take from me all your rituals." Clearly all that makes a lot of valid logic and a good deal of good rationale. Thus, those that claim that "they go by what The Qur'an says only," i.e. they want to be oblivious of the *Sunnah*, could not be more wrong, by the verbatim of The Qur'an itself, in light of the above quoted *Ayah* (S59:7).

36. The Qur'an is: either self-evidently true and correct, or ultimately bound to be true and correct by experience and/or scientific means

Believers in The Qur'an take its entire contents to be right and true on the basis of faith, when they do not know. They take it like that on the basis of empirical science when they do know. These bases served the believers well in the past and will serve them well in the future. They reckon that The Qur'an is for all ages, places, and social strata. Therefore, what they do not currently know is not necessarily conclusive. As time progresses and man acquires greater maturity, experience and conclusive (i.e. confirmed) scientific knowledge, invariably and inevitably the rightness and veracity of The Qur'an will prevail, as it did since its revelation. The Qur'an shall stand absolutely perfect. The Qur'an

is Allah's (the Omniscient's) Word. Scientific *confirmation* comes only after a series of (*divinely predetermined*) stages, through *empirical* observations or findings, scientific hypotheses/theories, and last a *confirmation law*. At the stage of *scientific certainty*, through a *confirmation law*, The Qur'anic Marvels *shine* with greater brilliance and flying colors. This takes place throughout the history of mankind, *proving for each successive generation* that The Qur'an is beyond doubt, *is the true word of Allah to guide humanity divinely* and so to ultimately *save* it.

37. The Qur'an is: *consistent* and *error-free*. It is meant to be for *all locales, ages and peoples*. Its synthesis is *divinely made*

Although The Qur'an came down over a long stretch of time (over 23 years) and geographic locations *piecemeal*, its syntactical arrangement is *most amazing*. Each word, phrase, sentence, or Marvel is *arranged by divine designation*. The Prophet (SAWS) once in receipt of any Qur'anic revelation, not only he *memorized* it, but *immediately dictated* it to one of the amanuensis (writers/registrars of the revelations) and told the amanuensis (by Allah's *designation*) *exactly where* to place whatever that was revealed in a *particular* place of a *Surah*—i.e. telling them to place the new revelation *before* such and such, and *between* such and such (Marvel or *Ayat*). The Prophet (SAWS) had *no say* as to such *exact placements* of the various words, phrases and Marvels. Yet at the end, we have a *perfectly consistent, ageless and absolutely consistent narration*. There is no discrepancy whatsoever making a *self-evident proof* that *it is divine*. Also given the historical piecemeal revelation of The Qur'an, and its syntactical arrangement over that many years and geographic locations, if it were of human making, then *inconsistencies* and *discrepancies* were *bound* to have *occurred* in it. Nevertheless, based on *objective* examinations of The Qur'an one is *amazed* to find that the *entire* contents of The Qur'an to be rather *miraculously harmonious and rationally consistent—without any error or discrepancy whatsoever*. This is a *miraculous phenomenon* by any human standard. Such a phenomenon could *not be coincidental*. It is *by divine design*, to be a *sign by and of itself*. No human product can even claim a likewise model. No wonder, because it is Allah's Work. The Qur'an states such a phenomenon—urging all concerned to ponder and reflect over The Qur'an:

﴿أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ
غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا﴾ النساء: ٨٢

“Do then not ruminate they^z The Qur'an^x; and had [was^x/it^x] from *ende* (*springing of*) other than Allah, surely(*would have*) found they^z in it^x multitudinous difference.”

(S4:82)

Of course, the *nonobjective*, the *ignorant*, or the plainly *stubborn*, as well as the *bigoted* would “*see*” inconsistency or discrepancy *regardless* of whether such inconsistencies or discrepancies *exist or not*. For such (stubborn/biased) people we shall beseech (pray to) Allah to illuminate their minds and hearts and divinely-guide them to the aright-path. However, the fact remains that **The Qur'an** is the Book *most accurate and most perfect all around*. Falsehood *cannot* even approach it from before or behind it, as **it is the embodiment** of the Right and the Truth from Allah, The Omniscient, Who is The Hakeem (Possessor of the ultimate wisdom) and worthy of the praise and thanks—Allah says:

﴿لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ﴾ فصلت: ٤٢

“Not *ya'atet* (*comes to*) it^x the falsehood^x from between its^x both hands⁵³ and nor from its^x rear; [*it's*] a descending from Hakeemen⁵⁴ (*the infinite bekmah*)^{w55} possessor), Hameeden (*multitudinously praised, multitudinous praiser He*)”. S41: 42

There are numerous *Ayat* in The Qur'an *confirming* that The Qur'an *is* the Right from Allah:

⁵³ This is an Arabic *tongue-expression* meaning: *before it, in front of it*.

⁵⁴ For the word “حَكِيم” see the *Lexicon* attached to this *Translation* for “الحكمة.” the derivative of “حَكَم.” Because of Allah's *foreknowledge* about *all* things in their *pre* and *post* existence effects *all-around*, and His *perfectly* sound choice and use of things in their *proper place and function* to produce the best desired immediate and ultimate results, He is “حَكِيم” = *infinite bekmah Practicer*. Also, “حَكِيم”=“مَحْكَم” that is *Allah-perfected*, according to Qur'an commentators, as in (S44: 4).

⁵⁵ The English word “*wisdom*,” *inextricably* linked to human *deficient* knowledge and *incomplete* experience, is *highly inadequate* term to describe its supposed Arabic equivalent “*bekmah*.” See the *Lexicon* attached to this *Translation*, for an exposition of the word “*bekmah*.”

﴿إِنَّهُ الْحَقُّ مِنْ رَبِّكَ﴾ هود: ١٧

“Verily it^x (is) the right from your^t Lord”. S11:17

Such a testimony is all that is needed as *sufficient and necessary attestation* from Allah Himself to support The Qur’an, His true Word. The Qur’an has its own style of expression. Since The Qur’an is *unique*, so is the Qur’anic *style*, requiring a *unique* translation, that *chooses the right word and adheres to the integrity of its verbatim text at all times*.

38. Most serious is the *incorrect* translation due to *improper* use of words, phrases or extrapolations

Following are *two* examples of *incorrect* translations, taking a *word* in an *Ayah* and a *phrase* in another (although there are *other words/phrases* in this example *not* being addressed):

Example # 1 (incorrect word usage):

“Set forth to them
The parable of two men:
For one of them We provided
Two gardens of grapevines
And surrounded them
With date palms:
In between the two
We placed *cornfields*.” (Emphasis is added). (S18:32)

- A. The word in reference is the last word in this *Ayah*, namely the word “*cornfields*.” In fact, The Qur’an does *not* use the word “*cornfield*,” *per se*, at *all*. Also, the words “*tillage*” or “*cultivation*,” words used in this connection by others, are also *not* the word The Qur’an uses either. If Allah meant the words: “*tillage*,” or “*cultivation*,” or “*cornfields*” (for that matter), Allah would have done so. But Allah did *not*. The word Allah used is: “*zar’a*,” rooted in the Arabic word “*zara’a*,” a word which has *no* English equivalent *per se*. The word “*zar’a*,” has very *significant implications*, see **B** next.
- B. The word “*zara’a*,” which The Qur’an uses means: the *green standing crop, just before harvesting*, or the *vegetation as it just sprouted*. The English language does *not* have an exact equivalent for the Arabic word “*zar’a*,” a word that is rather *precise, descriptive, connotative and denotative*. It involves an act of Allah Himself, which the human beings are *not* capable of doing. Human beings *till, cultivate, sow, water, and expose all that to the sun*; but Allah *alone* is the One Who makes the “*zar’a*,” i.e. after we *till a cultivable land, sow the seed in it, water it, and expose that to the sun, by leave (ordained Laws) of Allah, He will make it to germinate and sprout*, producing the “*zar’a*” we are discussing. Thus, the proper thing to do is *transliteration* of “*zar’a*” with a *parenthetical* and a *footnote* explanation:

﴿وَجَعَلْنَا بَيْنَهُمَا زَرْعًا﴾ الكهف: ٣٢

“And We made between them both “*zar’aa*”⁵⁶”. S18:32

- C. To confirm the fact that Allah and He *alone*, is the One Who *makes* the “*zar’a*,” He stated in another *Ayah*, something that is obviously *indisputable* in the mind of the *perceiver*. Consider the following *Ayah*:

﴿أَفَرَأَيْتُمْ مَا تُمْنُونَ * ءَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ﴾ الواقعة: ٥٨-٥٩

“Have seen you^z what ejaculate⁵⁷ you^z; are you^z creating it^x or (are) We the Creators [of it^x]” (S56:58-59)

⁵⁶ See the *Lexicon* attached to this *Translation* for an elaboration of this word, for which there is *no* English equivalent. However, *generally* it means: *green standing crop, just before harvesting, or the vegetation after sprouting*.

⁵⁷ Incidentally, all the translations this translator came across use the word “*emit*,” instead of *ejaculate*, which The Qur’an *literally* and *correctly* employs. There are reasons for the use of *ejaculate* rather than *emit*. All the meanings of “*emit*” do *not* satisfactorily describe the *specific* meaning intended. The *dictionary* meanings of the word “*emit*” are: 1. to give or send out matter or energy; it *also* means: 2.a. to give out as sound; utter, and b. to voice; express. Thus, *none* of those meanings is *appropriate* for the *intended* Qur’anic meaning. Again, if Allah intended “*emit*” He would have used it. However, He did *not*; and instead He used the more *precise* word for the intended meaning to be conveyed, by *connotation* and *denotation*, and *designation* in *addition* to the stated textual syntax. The word “*ejaculate*” gives *precise, specific* and *unmistakable* description. In fact, *no* other word could serve this intended purpose in such *direct, precise* and *laconic* diction. This is *the truth*. And Allah says that He is *not “shy”* to *tell the truth*. In The Supreme Qur’an it is clearly stated in a certain *Ayah* that tells the *right*. No one should shy from telling the *right*. The respective *Ayah* is: “And Allah discomfits not from the right.” (S33: 53).

D. Clearly, *no one disputes* the fact that the *ejaculated semen* is the *making of Allah*, and *not* anyone else. This *Ayah* (S56:58-59) *precedes* the *Ayah* of the “*zar’a*”, and this same *Ayah* of the “*zar’a*” is *followed* by another *Ayah* of (*pure water*) in the rain-loaded cloud, which *only* Allah is capable of *making*, and *bringing down from high*, a *special kind of clouds*. Allah says:

﴿أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ * أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ﴾ الواقعة: ٥٨-٥٩
 “Have then seen you^c the water^x which^x drink you^z; have you^z descended it^x from the *muẓn*⁵⁸ (bearers-of-pure-water-clouds) or (are) We the *munẓeloona*⁵⁹ (Causers of its^x descending).” S56:68-69

E. Also in another *Ayah*, in connection with the word (“*zar’a*”)

- (a) “*zar’a*,” rooted in “*zara’a*,” past tense;
- (b) “*yeẓ-ra-a’o*” the future tense;
- (c) “*ta-zra-a’oon*,” you (in the masculine plural) make the “*zar’a*”; and
- (d) “*taẓ-ẓare-a’onaho*” you (in the masculine plural) make it to be “*zar’a*.”
- (e) “*aẓ-ẓare-a’oon*,” makers of the “*zar’a*.”

F. Allah inquires, surely *not to uncover unknown facts*, because Allah *knows all the facts in advance*. Therefore, the *inquiry* is *determinative* and *conclusive*, i.e. Allah and the *perceiver* of the inquiry *already* know the answer on obvious bases. Allah says:

﴿أَفَرَأَيْتُمْ مَا تَحْرُثُونَ﴾ ﴿أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ﴾ الواقعة: ٦٣-٦٤
 “Have then seen you^c what you^z till; are you^f “*ta-zra’a’ona*”⁶⁰ (you^z cause to germinate) it^x or (are) We the “*za’are-aon*”⁶¹ (the causers of its^x sprouting).” (S56: 63)

G. There are many such *Ayat* that state such *determinative* inquiries, where the answer is *obvious* to the astute, if not the *normal* intelligence of any one.

H. Clearly, in the case of ejaculation of *semen*, no one *creates* it but Allah. Similarly, the “*zar’a*” is the *making* of Allah, and Allah *alone*.

I. Also, the *bringing down* of the “*muẓn*,” *pure water from the clouds bearing such water*, is only Allah, Who can do that. Thus, we have three different items that are *subject only* to Allah’s *creation, bringing forth or down--the semen, the “zar’a,” and the “muẓn,”* respectively. Obviously, on pondering the use of any word in The Qur’an, it will be vividly clear to the astute that such use is a *miracle in and of itself*. When a deeply-knowing person reads The Qur’an in Arabic he will definitely conclude that no human being can make such choices that will turn to be so *absolutely descriptive, exact, denotative, connotative, designative, eloquent and elegant* all at the same time and at *all* times. Only Allah can make such *miraculous choices and their proper combinations*. That makes The Qur’an to be *unquestionably* the true word of Allah, just on the basis of such *linguistic miracles* that are indeed *multitudinous*.

Example # 2 (*incorrect translation of an Ayah* S3:139:

﴿وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ آل عمران: ١٣٩

- A. “So lose not heart,
 Nor fall into despair:
 For ye must gain mastery
 If ye are true in Faith.” S3:139
- B. “Faint not nor grieve, for ye will overcome
 them if ye are (indeed) believers.” S3:139
- C. “So do not become weak (against your enemies),

⁵⁸ “*Muẓn*” are the clouds, or the white clouds, that bear very pure water, not any water.

⁵⁹ The word “*munẓeloona*” is plural, masculine subjective noun, meaning the *causers of the descending*. Hence “*munẓeloona*” has no English equivalent. *Descender*= one that descends, gives a different meaning.

⁶⁰ Meaning: cause it to germinate, sprout, and become crop ready for harvesting. Some translators use the word “*grow*.” Only *figuratively*, the word “*grow*” can be used as a synonym for “*zar-a*.” *Grow*=*Nama* or *Yanmee*, or *Yanmo* for *adding to wealth, finance, fuel to fire, or adding more seeds to the soil in order to produce more quantity, etc.* However, it is *not* suitable for the specific meaning intended by the Great *Ayah*.

⁶¹ Meaning: *Causer of it to germinate, sprout and become crop ready for harvesting.*

nor be sad, and you will be superior (in victory),
if you are indeed (true) believers.” S3:139.

The above three translations, quoted from the “*best*” currently available English “translations,” are for the same *Ayah*. May Allah be kind and plentifully reward those translators who, I think, must have done their *utmost* to come up with those “translations” as quoted above. However, *none* of them is satisfactory. Let us take each individually.

But first let us establish the *proper* translation of the *Ayah* as it appears in The Qur’an, famous for its *brevity, succinctness, eloquence and elegance*: The *Ayah* says:

“And let not *ta’heyno*⁶² (*you*: *weaken/love the world and dislike death in the cause of Allah*)
and let not sadden you^z while you^f (*are*) the *a’alawna* (*uttermosts/uppermost-ones*),
if you^c were believers.”

A.1. The glorious *Ayah* neither contains nor implies the word “so,” but it begins with “and.” Furthermore, “lose not heart”=be discouraged not. The word used in the *Ayah* says: “let not *taheyno*.” **First** the word *linguistically*: is a *command-verb*, derived from *wahn*=“*weakness*.” Thus it is commanding the *present plural masculine* not to succumb for/to weakness. There is *no* English equivalent for “*theno*.” **Second** *Al-Wahn*, as **explained/defined** by Mohammad (SAWS) is: *love of the world and a dislike of death in the cause of Allah*, see ٢١٣٦٣ مسند الإمام أحمد برقم for *Hadeeth Al-Wahn*. Thus, the proper translation for the *Ayah* is as shown above. So, it implies *more* than “loss of heart or a discouragement.” The Qur’anic words are very *brief* but are *packed* with meanings.

A.2. “Nor fall into despair” *per se*, is totally *not* mentioned in the *Ayah*. The *Ayah* says: “and let not sadden,” again commanding the *present plural masculine* not to “sadden,” it neither carries nor implies the *strong* notion of “falling into despair,” which means *losing all hopes, or being overcome* by a sense of futility, defeat and resignation.

A.3. “For ye must gain mastery,” may Allah forgive the translator for such a “translation.” This “translation” is *totally out of line* and is *not what* the *Ayah* says *at all*. The *Ayah* *conclusively, determinatively and unambiguously* says: “while you^f (*are*) the upper-mosts.” Really *true Muslims* are *always* the *a’alawna* (*uttermosts, upper-mosts*) because:

- i. The *true Muslims* believe in the *Singularity* of Allah;
- ii. The *true Muslims* *enjoin* by the *ma’aroof* (*rationaly acceptable and Sharey’ah sanctioned deed*) and they *forbid* the *munkar* (*rationaly objectionable or Sharey’ah prohibited act*);
- iii. The *true Muslims* had already *bested* the disbelievers in *Badr Campaign*;
- iv. The *true Muslims’ cause* is for *Allah* and *their opponents* is for the *Satan*;
- v. The *true Muslims’ argument* is *superior* to their opponents’ argument, i.e. *their religion* is superior to their opponents’ religion, as their religion is *Allah’s making*;
- vi. *Ultimately* the *true Muslims shall prevail*, as Allah had stated this fact to them time and again in The Qur’an, provided they adhere to its commands;

Clearly Allah always comes to the assistance of the *true Muslims*. This fact *repeated* itself *time and again* in history of the Muslims. Whenever, the Muslims *adhered* to their great religion, they were *victorious*, i.e. “*a’alawna* (*uttermosts, upper-mosts*).” Whenever they were *less* than what they *should be* towards their *unmatchable* religion, they were *subject of defeat and humiliation*. This concept is mentioned in The Qur’an time and again, to *constantly* remind the Muslims of such an historical fact. Perhaps they *desist* from their sins and errors, *repent and go back to become good Muslims again*. Remember also that this *Ayah* is *first* (was for) addressing the *companions* of the Prophet (SAWS). Those *companions were the best generations of Muslims ever*. The Messenger of Allah (SAWS) said about them that they were the *best generation*, and the ones *after them are the next best*, and the generation after that are *the next, next best*.

A.4. The *Ayah* does *not* say: “if you are true in faith,” *per se*, as alleged by this translation. The *Ayah* says: “if were you^c believers” plain, clear and without any further ado.

⁶² For the word “تَهْنُوا” see footnote 32 above.

- B.1.** This translation begins with somewhat the *right* word. But it claims that the *Ayah* says or implies “grieve not.” To “grieve” is to have grief, *deep mental anguish*, say from bereavement. The word “grieve” implies *more* than “sad,” meaning unhappy.
- B.2.** The *Ayah* also does *not* say “for you will overcome them”; *nor* does the *Ayah* mentions the word “indeed” at all. Clearly the *Ayah* says: “if were you^c believers”, plain, clear and simple.
- C.1.** The word “so” does *not* appear in the *Ayah*. Also the phrase “against your enemies,” is *neither* in nor is implied by the *Ayah*. The *Ayah* has the word: “And” at the *very beginning* of it, which this translation *omits* altogether. Also, the *Ayah* says: “*and let not sadden you,*” in the *present* tense; and *not* in the form of “nor be sad.” One might say, “*and let not sadden,*” and “nor be sad” are more or less equivalent. Fine, for the sake of putting the argument to rest, let us grant that to be the case. The **question is:** why state, use, or chose some words (or tenses) that are *not* in the *Ayah*, especially if *corresponding* words are available and are there for the taking? Improper choice of words, or tenses, could and would *eventually lead* to other *bad* choices that *do* make *significant* differences, if not *dangerously* change the meaning altogether.
- C.2.** the *Ayah* does *not* say: “you will be superior (in victory),” suggesting a *future becoming* (superior); and the *Ayah* totally does *not* state “in victory,” as the *Ayah* stands. The *Ayah* clearly says that they *are* (in the *present* tense) superior. Also, the *Ayah* says: “if you^c were believers,” plain, clear and without any further ado. This *is Qur’an*. There should be *no unnecessary* additions, deletions or alteration in it *whatsoever*, as that could /would, imply something else *not* intended.
- C.3.** Also, the *Ayah* does *not* say: “indeed (true)” as a *qualification* of the believers. The *Ayah* says: “if you^c were believers.” Why should anyone introduce, I should say *interject*, perhaps *personal inferences or conjectures* (especially of an *interpretive* nature) in the translation of The Qur’an, that are *not* in it?

39. Examples of Qur’anic texts translated to mean more or less *same*, when in fact they are *profoundly different*

- A. The Qur’an is in Arabic:** For a divine wisdom Allah (SWT)⁶³ bestowed His generosity and honored the *Arabic language* by making it the *vehicle* of His exalted Word. The Qur’an says that He made The Qur’an “*Arabic Qur’an*.” The relevant *Ayah* says:

﴿إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ﴾ الزخرف: ٣

“Verily We made it^x Qur’an Arabic, perhaps you^b cerebrate you^z.” (S43:3)

- i). The above *Ayah* states that The Qur’an is made Arabic, i.e. it employs the *Arabic vocabulary* as its *vehicle of expression*, therefore:
 - (1) The *linguistic meaning* of The Qur’an is as the Arabs know it (including the *implication, inference, connotation and denotation*) of *each word* is the *most paramount first step* to *consider and understand*.
 - (2) Also, The Qur’an is primarily *pronounced, read and written in Arabic*.
 - (3) In addition to the *plethoric supply* (superabundance) of words of the Arabic language, each word *shares many meanings* with myriads of other words but *only it uniquely* represents the *precise and exact specific meaning*. No other word will suffice, as *strictly speaking* there are *no synonym* in The Qur’an.
 - (5) Reading of The Qur’an (in Arabic) is a “worship” *in and of itself*.
 - (6) That is why in the Prayer *only Arabic* recitation (reading) of The Qur’an is valid.
 - (7) For *every single Arabic alphabet letter* of The Qur’an the reader receives *ten Hasanat* (plural of *Hasanah*=reward for good deed). Each *Hasanah* stands for *ten folds*, according to the true *Hadeeth*.

⁶³ (SWT), meaning “The Existent” that is *before and after the existence of life in this world*. There is *no* word in English to convey *such* a meaning. So, my choice for “الحي” is “*The Pre-and-Post Existence Existent*” as closest to convey the message of such a great name.

- ii). The above *Ayah* received *not so bad* a translation, save some, who incorrectly translated it as “a *Lecture in Arabic*.” But the over-all picture is fine. May Allah reward those translators for doing their utmost when they translated whatever they did? I believe that was their best possible.

B. The Qur’an is in *Arabic-Tongue*. Also, The Qur’an is descended in *Arabic-Tongue*; i.e. it is *expressed* in the perspicuous (easy to understand and to clarify) “*Arabic-Tongue*,” i.e. *idiomatic Arabic*. The Qur’an says:

﴿وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ﴾ النحل: 103

“While this (*the diction of The Qur’an is*) a tongue-Arabic manifester.” (S16:103)

- i). The above *Ayah* received also *not so bad* a translation, although those translations did, *to a certain extent, miss slightly*; as some did *not* say “*Arabic Tongue*,” *per se*, and instead opted to say: it is Arabic “*speech*.” Yet, some others *dropped* the word “*tongue*” altogether and saw it fit to just say: “in Arabic.” This is Allah’s Speech. Therefore, when translating it, *no addition or deletion to its text* (by *implication* or *inference*) *should be contemplated*, let alone *carried out*, at all. Again we say may Allah *forgive* and reward those translators who *unintentionally* did what they did *not* mean to do or should *not* have done in the *first place*.
- ii). The above *Ayah* clearly states that The Qur’an is expressed in “Tongue-Arabic,” an idea well elaborated-on in Section 12 above, but summarily restated:
- (1) The *sentence-constructs* of The Qur’an are of the *same general nature* as the Arabs express themselves, but in a *polished (improved)* or *designative* (divinely specified) form.
 - (2) Its grammar, style, syntax, implications, inferences, connotations, and denotations all are *inherent* in its dictions.
 - (3) Thus, Arabic *proverbs, similitudes, morals, ethics* and the like would be elemental to it.
 - (4) *Eloquence and elegance, brevity and terseness, homogeneity and rhyme for adornment and proportion, righteous tradition and worthy legacy* of Arabic all are *hallmarks* of its diction. Also, *figuration and substitution analogy and parallelism, compensation and assimilation* speech constructs would be *ubiquitous* in it. The aforementioned are but a *few examples* of how *lofty and magnanimous, splendid and superb*, the Qur’anic expression is. As stated earlier, put simply: it is *beyond replication*, even in Arabic let alone rendition into other languages.

Hence, for understanding The Qur’an (a) *firstly priority is to be given to its linguistic meaning, inferences, and implications*; *secondly* to its *Arabic-tongue* expressions, as explained earlier.

After that comes: (b) “*Arabic-tongue*” expression, see Section 12 above.

Next (c): “*Arabic-rule*,” as discussed in Subsection C, to follow.

And finally: (d) *above all* according to the *Sharey’ah requirements*.

C. The Qur’an is by *Arabic-rule*. Allah says that He sent down The Qur’an (*harmonious with/ according to/ by*) “*Arabic rule*.”

﴿أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا﴾ الرعد: ٣٧

“We descended it^x (*by*) Arabic rule⁶⁴. S13:37

By *Arabic rule*, it is meant *following Arabic language rules of grammar and word-conjugation*, the morality and wisdom of the Arabs *as polished and improved* by *divine* intervention. I must quickly add that *morality and wisdom* in terms of many aspects, such as:

- (1) Genealogical purity,
- (2) Chivalry and personal as well as family honors,
- (3) Loyalty to the sense of belonging,
- (4) Generosity towards others, especially *hospitality* to the *guest* (any stranger),
- (5) Strongly protective attitude towards the neighbor, and
- (6) Strongly protective attitude towards the *wronged* or the *unjustly treated* entity.

It is with respect to *this* Magnificent *Ayah* those other translators had *unintentionally inadequately* translated it, in fact they misinterpreted it, thereby they had *missed* greatly.

⁶⁴ See the **Lexicon** attached to this **Translation** for an elaborate exposition regarding this **vital denotative and connotative word, describing** the diction of The Qur’an The Supreme, **by Arabic rule**.

D. Last and *most paramount* are the *Sha'rey'ah* imperatives.

Clearly there are *Sha'rey'ah* imperatives that have *precedence* over all considerations, including A, B, and C above. Such *precedence* as represented by: Allah's (SWT) *prescriptions* or *proscriptions*, or His Messenger's (SAWS) *directives*. For example: the word “الحج” = the pilgrimage. In Arabic “الحج” = the pilgrimage, means the going to a *particular* place, *any* place, *any* time for *any* purpose. However, when used in terms of *Sharey'ah* it means going to: a (1) *particular place*, (2) at a *particular time*, (3) to *perform particular* (prescribed) *rituals*, and (4) in *compliance* to Allah's *prescriptions* and His Messenger's *directives*. So, now the word “الحج” carries a *different* meaning than its pure *linguistic* meaning.

The above three perspicuous and eloquent *Ayat* in A, B, and C state that The Qur'an is: (i) in *Arabic*, (ii) in *Arabic-tongue*, and (iii) by *Arabic rule*, i.e. (*harmonious with/according to*) Arabic language rules of grammar and word-conjugations.

Clearly, *each* of those three *distinct* expressions in (i), (ii), and (iii), has its *specific meanings* and *implications*. All other translators, *unfortunately*, do *not* make sufficient *distinction* in this respect, and thus do a great *injustice*, to the *texts* and their *implications*, as we shall show in the next Section 35. All Qur'anic *expressions* are *exalted and eloquent*, i.e. exceedingly dignified in form, style, and tone with respect to the *diction*. With respect to the *meanings*, they are *highly packed but elegant*, yet *immutable and unique*, i.e. *very articulative, persuasive, fluent, precise and highly designative*. However, those other translators, may Allah forgive and reward them plentifully, for one reason or another, hastily *glossed over the distinctions* among those all-beautiful and *emphatically intended* Qur'anic expressions and do *not* pause enough to see the *significance* of each, particularly (C), the “*Arabic rule*.” To this (i.e. “*Arabic rule*”), some put it: The Qur'an is “a decisive utterance in Arabic.” Another said that it is Qur'an “*in Arabic* and is a *judgment of authority in Arabic*.” Yet another said: “We revealed it as an Arabic legislation.” What an *irrelevant* admixture.

Such translations represent a *monumental amiss of under sizing* of those texts, if not outright *unintentional misrepresentation*. May Allah forgive those translators and reward them their good dues as they *unintentionally* did great *injustice* to the text of The Qur'an and *missed the significant meanings and implications therein*.

(iv) In addition to the aforementioned (i), (ii) and (iii) there is the *Sunnah* (statements/ actions of the Prophet, SAWS, or **his approval of others' actions or statements**), which *complements and explains* it, as discussed earlier in Section 30.

39. “Qur'an-Arabic, (by) Arabic-tongue, and (by) Arabic-rule.”

Meanings and implications are revisited

- A. The Qur'an says: “Verily We made it^x Qur'an *Arabic*”, meaning The Qur'an *uses* the *Arabic language* for its *diction, inscription and recitation*. That is such *diction* is *rendered in Arabic words, in the most concise and precise of expressions* according to the construct of Arabic grammar and word conjugation and how the *Arabs* understand the words.
- B. On the other hand, “While this (*diction of The Qur'an is*) a tongue-Arabic manifester” means *employing the expressions* of the Arabic language, i.e. the *brevity* associated with the *clarity of meanings, styles of expression* (including among other things, all the *linguistic adornments* or putting two words or more together and coming up with a meaning which neither words nor any word indicates). For example: “*For Allah's face*.” The meaning is *neither Allah, nor face per se*, but the *pleasure* of Allah. See Section 14 above.
- C. However, “We descended it^x (by) Arabic rule” means *according to the Arabic language rules of grammar and word-conjugation*, as well as the *pristine morality* associated with *Time proven* of myriads of *hallmarks* such as: purity of personal genealogy, faithful guardianship of the integrity of personal family honor (maternal and paternal all around), hospitality towards the guest, care and guardianship of the neighbor, succoring and rendering justice to the wronged, and many other moral high-

grounds. To really appreciate the concept of “*Arabic rule*,” it is *imperative* to review what does “*Arabic rule*” mean? It means many *lofty and splendid* things, among them *besides the linguistics* (not inclusively by any means) are the following:

- (i) The *definition* of Arabic wisdom, which is the *knowledgeable and sound placement as well as use of things in their proper place and function to produce the best immediate and ultimate results*.
- (ii) After that comes *ruling* by Arabic wisdom, meaning a *ruling* must be *balanced, fair*, and must *appear* (as *perceived* by others) to be *balanced and fair* at all times.
- (iii) After that is the *application* of Arabic wisdom, that is *adhering* to the *elements* of such wisdom. The elements of such wisdom are *numerous*; however, we shall cite just *seven examples*, for the sake of *brevity and illustration*:
 - (a) Strictly *defending honor*, i.e. *personal, family, neighborly, tribal, community, or country*.
 - (b) Rigorously *preserving personal genealogical purity*.
 - (c) Uncompromising *generosity and hospitality*, in their “*barren*” desert. This conduct on their part is an *environmental necessity*, as any one of them could be the *next recipient* of such a *generosity and hospitality*.
 - (d) Faithfully *guarding personal chivalry*, and *independence*.
 - (e) Constantly *displaying personal courage*.
 - (f) Closely *adhering* to personal *allegiance* of kind.
 - (h) Strongly observing *disciplined freedom coupled with justice to all*, especially the *poor and defenseless*. This very element was the *impelling* force behind the *pre-Islamic* “*Helf-Al-Fadhooh*,” *Alliance for paternalizing The Aggrieved*, explained in Section 38 to follow later.

40. Myriads of Arabic rules get purified, polished, improved, and ordained through the garment of Islam

As stated earlier, Section 24 above, Allah had *karrama* (He had bestowed bounty and honor on) the *Arabs* and *their language*, and Allah does whatever He wants. This *takreem* (bestowal of bounty and honor) is *multifold*, only Allah knows its limits. However, the fact is that this language, perhaps it's the *mother of most* if not *all* modern languages, reached the *zenith* of maturity, became great, lofty, and splendid, just before the dawn of Islam. Still this language *received divine uplift*, elevating it *even further* to an *unmatchable* status, to become and remain *unique forever*, by being the *vehicle* of Allah's written Speech for the entire human race, the *Jinn* and all creatures till the Day of Judgment. Clearly, it was divine work that it was *nurtured and refined* (to make it suitable for Allah's Message), *polished, further improved, and ordained* through the garment of Islam and its *perfect and impeccable Share'ah Laws*, Allah's revealed Faith. Hence, Arabic rule includes Arabic heritage (legacy) and its very rich tradition and how all come to apply.

41. The Arabic language is *unique*, as it is perfectly: descriptive, connotative, denotative, designative, eloquent and elegant

The Arabic language is *unique*, with *superabundance* of words. Thus, it is perfectly: *terse, laconic, descriptive, connotative, denotative, designative*, yet *eloquent and elegant*. Hence, it is *not* possible to find *corresponding* words in other languages to match or even come close to *all* the Arabic words. Adding to the *enormity* of the situation is when one is to translate “*Share'yah terms*,” that are *divinely revealed* and have *specific Share'yah* meanings in *addition* to their *linguistic* meanings, the task multiplies in enormity. Therefore, there is a strong and a definite *need* for *transliteration* with: (a) *as best as possible parenthetical explanation of the transliterated word* and (b) *footnotes explanations as needed*. Allah's words *cannot* be dealt with *neither lightly or subjectively* at all. That is because the *same word, phrase, or Ayah* in due course of time, will assume a *newer and different* meaning than its current one, *yet remaining correct all along*. This further proves the case that The Qur'an is absolutely the word of Allah. Also, there are words that have *several* meanings and all apply at *different* contexts. Additionally, there are times for *paradoxical* words, where a *single* word has a

particular meaning and its *exact opposite*, in the Arabic language and so is in The Qur'an, which contains *myriads* of such words; clearly the *context* determines the *intended* meaning.

Also Arabic diction, especially the *Qur'anic* or the *Hadeeth* ones, depicts marvelous portraits, as each word in its proper place precisely, lively and laconically represents an angle of such a portrait; and no other word will do to replace it. Let us take one example from The Qur'an, which contains *multitudes* and *multitudes* of words that *seem* to be *synonyms*, as they *share* one or more of the various aspects of a certain meaning, but in reality *each* depicts a *specific* meaning *no* other does it. There are *no synonyms* in The Qur'an.

١. غاب = لم ير بالعين السوية لأي سبب
٢. إختفى = لم ير بالعين السوية من حيث أنه لا يعرف مكانه
٣. توارى = غاب الى الخلف عن حياء أو خجل
٤. خنس = غاب عن ذلة و هو ان
٥. غرب = غاب في مكان بعيد
٦. استتر = غاب وراء حجاب خوفاً أو خجلاً
٧. وقب = دخل قليلاً قليلاً حتى حجب الرؤية بالظلام.
٨. أقفل = غاب لمعانه أو غابت شهرته أو شأنه

As can be seen *each* of the above mentioned words, although *seemingly synonymous* with the others, *each* is a *specific portrait*, depicting a picture *by itself*, any other *cannot* do in its place, if they were to be interchanged. Other languages, English included, do not possess such *precise* words. Despite all that we must do our utmost efforts to *approximate as close as possible* the diction of The Qur'an, as such effort is an imperative duty, Islam *constantly* urges us to do *all the time*: “Let-invite [you^s] to your^t Lord's path by the *hek-ma'te*^w (*wisdom*)^w and the exhortation^w [the] *hasanatey*^w (*good-deed*)^w; and let-argue [you^s] (*with*) them by which^u it^w (*is*) *absano* (*excellenter*)^r”; (S16:125). Based on the aforementioned, it is clear that *transliteration* is a *necessity*.

42. Translating the *unique Qur'anic diction* or the *matchless Hadeeth* parlance to any other language, *the other language must be supplemented by transliteration and superscription of many words, especially the pronouns and the conjunctive nouns*

Clearly based on all the aforesaid, especially Sections 34-41 above, in order to exactly *convey* the highly exalted diction of The Qur'an or the truly esteemed *Hadeeth*, i.e. conveying both in *their Arabic sense and flavor*, including the linguistic (*idiomatic*) expressions, and that is by *feminizing* the *feminine* and *masculinizing* the *masculine*. This clearly calls for *originality/innovation* to play a role, as other languages will *not* be able to *encompass* the *unique* language of The Qur'an or the *matchless Hadeeth* parlance both are in the *loftiest of expressions*. Unlike English, whose words are *neutral*, save a very short list of words and pronouns, words in Arabic are either *masculine* gender or a *feminine* gender. So for all the aforesaid, English must be *supplemented* by: (1) *transliteration* and (2) *superscription* of the respective words, assigning *specificity*, and thus *assuring* removal of *any possible ambiguity* of reference or the word's gender. For example:

Transliteration: The word “بعل” = “ba'al^r” = (owner/ lord/ master/ husband)^x, or idol. No single English word could convey the *various meanings* of “ba'al^r” *per se*. So *transliteration* is a *must*.

Superscription of pronoun and the conjunctive nouns. For example: The *addressee* pronoun “you” in English could stand for a *single* individual, *masculine* or *feminine*, or for the *plural masculine* or *feminine*. In Arabic the *form* for each of the aforesaid is *different*. So you, with a superscript^s = you^s stands for the *singular, masculine addressee*; whereas you with a superscript^f = you^f stands for the *plural masculine addressees*. In Arabic *earth* is a *feminine* gender, *day* is a *masculine* gender. So *earth* is superscribed with a ^w, such as earth^w, and *day* gets to be superscribed by an ^x, such as day^x. Unlike English, in Arabic *sun* is a *feminine* gender, whereas *moon* is a *masculine* gender. Hence, sun = sun^w and moon = moon^x. See the short table of the *superscribed words* (*less than two [dozens]*) and are *repetitive* so they will be *easily remembered and recognized*. See the Prelude attached to this *Translation*.

And now a word about the Arabs in Section 43 next.

Exception to the rule: The suffix pronoun “ﻻ” for the *singular, plural* or the *speaker’s aggrandizement* in Arabic does *not* exist in English. So to avoid being/sounding *too* verbose, pedantic or awkward the word “we” will be used to approximate for “ﻻ”.

43. By dawn of Islam, the Arabs were *miraculously transformed to spearhead Allah-perfected religion for worldwide application*

Before the dawn of Islam, the Arabs were nomadic, tribal, and largely unlettered. However, honor, courage, chivalry, independence, and genealogical purity were and continue to be *most paramount* in their culture and heritage.

They engaged each other in endless chain of blood feuds and tribal wars. These wars took the form of *frequent raids* against *one tribe and another*. This way, the life of an Arab was that of a “warrior”.

They were pagans, but their minds with respect to *divine* religion were “*open*” to influence. In the language of present day “Western culture” is a “*tabula rasa*.”⁶⁵

They were most hospitable, isolated, and led meager lives in their Arabian Peninsula, largely *unaffected* (i.e. *uncorrupted*) by other civilizations.

Although the Arabs were *unlettered*, they were *remarkably poetic*. They possessed most remarkable **memories**. They could hear a *one hundred line poem for the first time* and *critique it immediately thereafter, i.e. right after hearing, line by line, all from memory*. Periodically they gathered from *all parts* of their peninsula around the Ka’abah. The gathering was presumably to *perform pilgrimage*. However, it was *also to boast* about their poetry with respect to their rivals. This gave them higher prestige.

Prior to the dawn of Islam, Quraysh⁶⁶ was the most preeminent and supreme tribe among them. Quraysh was the “Guardian of the Ka’abah,” the Sacred Sanctuary. It is this sanctuary that Prophet Abraham raised, *not established* (as *mistakenly presumed* by some). The sanctuary already *existed* in Macca *long before* Prophet Abraham came to it. After Allah had *honored* Mohammad (SAWS) and chose him as His Messenger and Prophet to the *humans* and the *Jinn alike*, the Arabs were *miraculously transformed* so as to become the *spearhead* of *Allah perfected world-religion*. Thereafter, the Arabs *spearheaded the establishing of an unmatched human civilization*, the like of which there *never was nor could ever be*, as shall become *self-evident* in the following pages. The astonishing fact is how could those Arabs, as described above, achieve such *high level* of human civilization? The truth is: it is *not* the Arabs but the *religion* they were chosen to *spearhead* which, in fact, made the difference. There is no better evidence in favor of this argument than the following facts. Time and again the Muslims were the *vanguards* and *leaders* of human *civilization for centuries*,⁶⁷ when they *adhered to their religion faithfully*. However, when they were *less than sincere* in the *observance* of their religion, that is, when *most Muslims became lax in the practice of their faith*, their *civilization ebbed*, as shown time and again in *various* historical eras. However, Islamic Civilization *never died, nor will it ever die*, like other civilizations that had dawned, rose, fell and became *extinct*. Now Islamic Civilization is on the *verge* of a great *revival*. But unlike in the past, when Islam covered *half* of the *then* known world, this time it shall, Allah willing, cover the *entire globe*. As at the present there is not a country on the face of the globe where Islam is not embraced in it in masses *voluntarily*.

Islam is a religion that *defends itself against* all its enemies. The only requirement is to have those “enemies” be *exposed* to it by *any reasonable means*. Once they study it, they will *voluntarily* embrace it, provided they are *rational*, i.e. not *highly subjective or stubborn*. Obviously, *stubbornness* is a *subjective and blind biasness*. History provides *many* examples, where the “enemies” of Islam came, fought the Muslims, and they were *victorious*.

⁶⁵ A Lockeanism concept.

⁶⁶ Messenger and Prophet Mohammad (SAWS) is a descendent of this tribe, Quraish.

⁶⁷ That is over a thousand year, **more or longer** than any other people in the history of humanity.

Nevertheless, *eventually* they *entered* into Islam turned around and *defended* it. That is the nature of Islam. As an *illustrative* example of the *societal system* of living of the Arabs *before* Islam, *Helf Al-Fadhol, Alliance for Paternalizing the Aggrieved*, is cited as a sample.⁶⁸

44. *Helf al-Fadhol, Alliance for Paternalizing the Aggrieved*

During the *pre-Islamic* era, honor, courage, chivalry, independence, genealogical purity, the sense of justice, right and wrong all that led many of the notable Arabs to forbid on themselves the most coveted *alcoholic* beverage as well as *fornication* and *adultery*. However, the *constant* feuds and raids among the various Arab-tribes *before* Islam, led to some thing rather phenomenal. The fact is the Arabs could *not* manage to accept each other's military defeats without *bitterness, engendering future malice*. This sense of bitterness prompted the leaders of various tribes, led by Quraysh, the guardian of the sacred sanctuary of the Ka'abah at Macca, to decide and establish what is known as "*Helf Al-Fadhol*," *Al-Fadhoolee-Alliance*. The main mission of this alliance was to *paternalize* (father) the *unfairly aggrieved* and the *defenseless*. Based on rational principles of justice, the Alliance established the rule that *people*, as *individuals* or *groups*, have "*inalienable right*" to be respected and treated in a "*fair*" way, and that these *rights* extend to *every* individual or group, *especially* those who *cannot* afford them or afford them the *least*. Therefore, a wronged person or group can go to Macca and give an account of the injustice they suffered, as well as of those who were responsible for it, to the aforesaid "Alliance." Without delay, the "Alliance" would then marshal and proceed to *restore* to the victims of injustice their due rights, no matter how much of a personage the perpetrator might have been. This makes it clear that this "Alliance" was many steps *ahead* of the *selective*, if not *fraudulent, modern concept of human rights* or the *United Nations*. Since it holds human rights *inviolable*, in *theory* and in *practice alike*, the "Alliance" *ensures* the application of its supreme principles and make sure that those who violate them will be punished according to the *established norms of rightness and fairness*.

Indeed, it is *not* unreasonable to say that modern humanity is yet to reach such level of universal "paternity" for *all* the unfairly *aggrieved* peoples. No wonder that the Messenger of Islam (SAWS) said, in a true *Hadeeth*, that if he were to be called for such an alliance he would have *responded positively*, i.e. participated in it.

After the aforementioned *brief* statements about the Arabic language, the Arabs, and *Helf al-Fadhol, Alliance for Paternalizing the Aggrieved*, Allah willing, we are now ready to proceed with our work of translating The Qur'an to English and also of developing a *Lexicon*⁶⁹ for it as we go along.

May Allah show us His Right Path, grant us His Assistance, in speed, accuracy, and all related aspects of this work, and bless our work, and accept it purely for His pleasure. May Allah make this translation most useful to and beneficial for all Muslims as well as *potential* Muslims all over the world, in fact to all of mankind.

Abdulaziz Fahad Al Mubarak

Finished by Allah's munificence and divine-guidance; my praises and thanks to Him.

23/10/2002, revisited on 16/06/2004, and on 27 July 2003, and on 17/06/2005, and on 03/10/2005, and on 26/01/2006, and on 20/02/2006, 05/07/2006, and on 14/11/2006, and on 14/12/2006, and on 28/07/2007, and on 28/10/2007, and on 12/07/09, and on 12/06/2010, and last on Monday, 03/03/2014.

Note No.1

Allah commands the believers to cooperate for the common good. He says:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى﴾ المائدة: ٢

...and let-cooperate you^z on the *berre* (*just and proper by Sharey'ah*)

and the *taqwa* (*the reverential guarding against Allah's displeasure*); S5:2.

For many years I have been publicizing in my private and public speeches and discussions in the U.S. in Europe and the Arab countries about my:

Textual Translation of The Qur'an The Supreme

⁶⁸ There are others but *Helf Al-Fadhoolee* is very conspicuous and well known.

And that anyone able to *improve* the precision and exactitude of my translation, I shall *pray* for him/her and I am ready and willing to *pay* him/her up to ten thousands U.S. dollars (\$10,000.00) *per hour* for his/her time. So far no takers.

Note No.2

We must point out that a translation of The Qur'an is *not* Qur'an, and is *not* fit to *recite* such a translation in the Prayer, even if such a translation was rendered in Arabic. The Qur'an is the diction in *original Arabic* as revealed by Allah through Arch Angel Gabriel to/on Allah's Great Messenger, Mohammad (SAWS).

Note No.3

With respect to the translation of The Qur'an, there is the *verbatim* translation of the text of The Qur'an, which is *doable* with *patience, perseverance, diligence and innovation*. In addition to that there is the *divine style/mode* of expression associated with The Qur'an. Such *divine style* is *undoable* by any human. It is Allah's style and Allah's alone.